

A
DISCOURSE
Concerning the
True Notion
OF THE
LORD'S SUPPER.

To which are added

Two Sermons, on { I John ch. 2. vers. 3, 4.
I Corinth. 15. 57.

By R. CUDWORTH, D.D.

The second Edition.

L O N D O N,
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10

ing of a generous nature; that loves not to obtrude her self: upon unworthy Spirits, she is resolv'd to leave Earth, and take her flight for Heaven: but as she was going up, she chanced, *Elijah*-like, to let her Mantle fall; and Falshood, waiting by for such an opportunity, snatch'd it up presently, and ever since goes about disguised in Truth's Attire.

In Orat. de
Resurrect.
mort.

Pure Falshood is pure Non-entity, and could not subsist alone by it self; wherefore it alway twines up together about some Truth, *μεγαλυνει & ενισχυει*, as *Athenagoras* the Christian Philosopher speaks, like an Ivy that grows upon some Wall, twining her self into it with wanton and flattering embraces, till it have at length destroyed & pulled down that which held it up. There is alway some Truth which gives being to every Errour: *Est quaedam Veritatis anima, quae corpus omnium Errorum agitat & informat*: There is ever some Soul of Truth which doth secretly spirit and enliven the dead and unwieldy Lump of all Errours; without which it could not move or stir. Though sometimes it would require a very curious Artist, in the midst of all Errour's Deformities to descry the defaced lineaments of that Truth which first it did resem-

Lib. de Is-
de & Osi-
ride.

resemble: as *Plutarch* spake sometime of those *Egyptian Fables* of *Isis* and *Osiris*, that they had *some weak apparences and glimmerings of Truth*, but so that they needed some notable *Diviner*, to discover them.

And this I think is the case of that grand Error of the *Papists*, concerning the *Lord's Supper*, being a *Sacrifice*, which perhaps at first did rise by degeneration from a primitive Truth, whereof the very *Obliquity* of this Error yet may bear some dark and obscure *Illumination*. Which will best appear when we have first discovered the *True Nature* of the *Lord's Supper*, whence we shall be able at once to convince the Error of this *Papist* Tenet, and withall to give a just account of the first Rise of it. *And thus I will say of Obligation* (if I mistake not) derived to that ancient Rite amongst the Jews of Feasting upon things sacrificed, and eating of those things which they had offered up to God.

See Chap. 5.

For the better conceiving whereof, we must first consider a little how many *Jewish* *Sacrifices* there were, and the nature of them. Which although they are very well divided, according to the

CHAPTER II

That it was a Custome among the Jews and Heathens, to feast upon things sacrificed; and that the Custome of the Christians, in partaking of the Body and Blood of Christ once sacrificed upon the Crosse, in the Lord's Supper, is analogical hereunto.

THE right Notion of that Christian Feast called *The Lord's Supper*, in which we eat and drink the Body and Blood of Christ, that was once offered up in Sacrifice to God for us, is to be derived (if I mistake not) from Analogy to that ancient Rite amongst the Jews of *Feasting upon things sacrificed*, and eating of those things which they had offered up to God.

For the better conceiving whereof, we must first consider a little how many kinds of Jewish Sacrifices there were, and the nature of them. Which although they are very well divided, according to the

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the received opinion, into four, *עולה*, *חטאת*, *אשם*, *שלמים*, the *Burnt-offering*, the *Sin-offering*, the *Trespasse-offering*, and the *Peace-offering*: yet perhaps I may make a more notionall Division of them, for our use, into these three species.

First, Such as were wholly offered up to God, and burnt upon the Altar: which were the *Holocausts*, or *Burnt-offerings*.

Secondly, Such wherein, besides something offered up to God upon the Altar, the *Priests* had also a part to eat of. And these are subdivided into the *Sin-offerings*, and the *Trespasse-offerings*.

Thirdly, Such as in which, besides something offered up to God, and a portion bestowed on the *Priests*, the *Owners* themselves had a share likewise. And these were called *שלמים* or *Peace-offerings*, which contained in them, as the Jewish Doctors speak, *חלק לשם וחלק*, *לכהן וחלק לבער*, a *Portion for God*, and the *Priests*, and the *Owners* also; and thence they use to give the Etymon of the Hebrew word *shelamim*, *כי זה הובח שלום*, *ביניהם*, Because these Sacrifices brought Peace to the Altar, the *Priests*, and the *Owners*, in that every one of these had a share in them.

Now for the *First* of these, although

Concerning the difference between these two, see Petit in his *Varie Lectiones*.

(perhaps to signifie some special Mystery concerning *Christ*) they were themselves wholly offered up to God, and burnt upon the Altar; yet they had ever *Peace-offerings* regularly annexed to them when they were not קרבנות ציבור, *Offerings for the whole Congregation*, but for any particular persons; that so the Owners might at the same time when they offered up to God feast also upon the Sacrifices.

And for the *second*, although the Owners themselves did not eat of them; the reason whereof was, because they were not perfectly reconciled to God, being for the present in a state of guilt, which they made atonement for in these Sacrifices; yet they did it by the Priests, who were their Mediators unto God, and as their Proxies did eat of the Sacrifices for them.

But in the *Peace-offerings*, because such as brought them had no uncleanness upon them, (*Levit. 7. 20.*) and so were perfectly reconciled to God, and in covenant with him, therefore they were in their own persons to eat of those Sacrifices, which they had offered unto God as a Federal Rite between God and them; which we shall explain at large hereafter.

So

Feasting upon Sacrifices.

7

So then, the Eating of the Sacrifices was a due and proper *Appendix* unto all Sacrifices, one way or other, and either by the Priests, or themselves, when the person that offered was capable thereof. Wherefore we shall find in the Scripture, that *Eating of the Sacrifices* is brought in continually as a Rite belonging to Sacrifice in general. Which we will now shew in divers instances.

Exod. 34. 15. God commands the *Jews*, that when they came into the Land of *Canaan*, they should destroy the Altars, and Images, and all the Monuments of Idolatry among those Heathens, giving the reason thus, *Lest thou make a Covenant with the inhabitants of the land, and they goe a-whoring after their gods, and doe Sacrifice unto their gods, and one call thee, and thou EAT of his Sacrifice:* Which indeed afterward came thus to passe, *Num. 25. 2.* *They called the people to the Sacrifice of their gods, and the people did EAT, and bow down to their gods; or, as it is cited in Psal. 106. 28.* *They joyned themselves unto Baal-peor, and ATE the Sacrifice of the dead.*

When *Jethro*, *Moses's* Father in Law, came to him, *Exod. 18. 12.* He took a *Burnt-offering and Sacrifices for God; and Aaron*
came,

The Jewish Custome of

came, and all the Elders of Israel, TO EAT BREAD before the Lord: By Sacrifices there are meant Peace-offerings, as Aben-Ezra and the Targum well expound it, which we said before were regularly joyned with Burnt-offerings.

So Exod. 32. When the Israelites worshipped the golden Calf, the Text saith that Aaron built an Altar before it, and made a Proclamation, saying, To morrow is a FEAST unto the Lord: (see how the Altar and the Feast were a-kin to one another:) And they rose up early in the morning, and offered Burnt-offerings and brought Peace-offerings, & the people SATE DOWN TO EAT AND DRINK. Which passage S. Paul makes use of, being about to dehort the Corinthians from eating things sacrificed to Idols, 1 Cor. 10. Neither be ye Idolaters, as some of them were; as it is written, The people SATE DOWN TO EAT AND DRINK: for this was no common Eating, but the Eating of those Sacrifices which had been offered up to the golden Calf.

*The first of Sam. 1. 3. it is said of Elkanah, that he went up out of his City yearly to worship, and to sacrifice to the Lord of Hosts in Shiloh: and when the time was come that he offered, he gave to Peninnah
his*

Feasting upon Sacrifices.

9

his wife, and to all her sons and daughters, **PORTIONS**; and unto Hannah he gave a double **PORTION**; that is, Portions to eat of those Sacrifices that had been offered up to God, as R. David Kimchi notes. And in the ninth Chapter of the same Book, when Saul was seeking Samuel, going towards the City he met some maidens that told him Samuel was come to the City, for there was a Sacrifice for the people that day in the High place: As soon (say they) as you come into the City, you shall find him before he go up to the High place **TO EAT**; for the people will not **EAT** untill he come, because he doth blesse the Sacrifice. Where though the word *Bamah* properly signifie a High place, or place of Sacrifice, whence the Greek word *βαμα* is thought to be derived: yet it is here rendred by the Targum; as often elsewhere, בית אכילתא *Domus Accubitæ*, a house of feasting; because feasting and sacrificing were such general Concomitants of one another.

So again in the 16. Chap. Samuel went to Bethlehem to anoint David: I am come (saith he) to sacrifice to the Lord; sanctifie your selves, and come with me to the sacrifice. But when he understood that Jesse's youngest son was absent, he saith to

Jesse,

vers. 5.

vers. 11.

Jesse, Send and fetch him, for we will not
SIT DOWN untill he come.

So I understand that of the *Sichemites*, according to the judgment of the Jewish Doctors, *Judg. 9. 27.* They went into the house of their god, and did *EAT* and *DRINK*, and cursed *Abimelech*; that is, they went into the house of their god to sacrifice; and did eat and drink of the Sacrifice: which perhaps was the reason of the name by which they called their god, whom they thus worshipped, *BERITH*, which signifies a *Covenant*, because they worshipped him by this *Federal Rite* of eating of his Sacrifices; of which more hereafter.

Thus likewise the Hebrew Scholiasts expound that in the 16. chap. of the same Book vers. 23. concerning the *Philistines* when they had put out *Sampson's* eyes; They met together to offer a great Sacrifice unto *Dagon* their god, & to *REJOICE*, that is, in Feasting upon the Sacrifices.

Hence it is that the *Idolatry* of the Jews in worshipping other gods is so often described *synecdochically* under the *No-*
tion of Feasting. *Isa. 57. 7.* Upon a lofty and high mountain hast thou SET THY BED, and thither wentest thou up to offer Sacrifice. * For in those ancient times they

* See Calaub. Exercit. Eccl. 16. 22.

they were not wont to sit at Feasts, but lie down on beds or couches. Ezek. 23. *You sent for men from farr, Sabeans from the Wildernesse,* (i. e. Idolatrous Priests from Arabia) *and lo they came, for whom thou didst wash thy self, and satest upon a stately B E D, with a T A B L E prepared before thee. Amos 2. verse 8. They laid themselves down upon clothes laid to pledge, by every Altar, i. e. laid themselves down to eat of the Sacrifice that was offered on the Altar. And in Ezek. 18. 11. Eating upon the Mountains* seems to be put for Sacrificing upon the Mountains, because it was a constant Appendix to it. *He that hath not done any of these things, but hath even E A T E N upon the Mountains,* כְּטוֹרִיא פֶּלַח לְטֹעוֹתָם, i. e. hath worshipped Idols upon the Mountains, so the Targum renders it. Lastly, S. Paul makes Eating of the Sacrifice a general Appendix of the Altar, Heb. 12. 10. *We have an Altar, whereof they have no right to E A T that serve the Tabernacle.*

I will observe this one thing more, because it is not commonly understood, That all the while the Jews were in the Wildernesse, they were to eat no meat at all at their private Tables, but that whereof they had first sacrificed to God at the

modi

Taber-

Of Saba
see Salma-
sus in
Plinianis
Exercitat.
p. 497. &
500.

Tabernacle. For this is clearly the meaning of that place, *Levit. 17. vers. 4, 5.* *Whatsoever man there be of the house of Israel that killeth a Lamb, or a Goat, or an Ox, within the Camp, or without the Camp, and bringeth it not to the door of the Tabernacle, to offer an offering to the Lord, blood shall be imputed to him.* And so Nachmanides there glosses according to the mind of the ancient Rabbins, *וְנִחַם אֱלֹהִים אֶת הַדָּם אֲשֶׁר לֹא הִקְדִּישׁ לַיהוָה*, i. e. Behold, God commanded at first that all which the Israelites did eat should be Peace-offerings. Which command was afterward dispensed with, when they came into the Land, and their dwellings were become remote from the Tabernacle, so that they could not come up every day to sacrifice. *Dent. 12. 21.* *If the place which the Lord thy God hath chosen be too farr from thee; then thou shalt kill of the Herd and of the Flock, and thou shalt eat within thy gates whatsoever thy soul lusteth after.* Onely now there were in stead thereof three constant and set times appointed in the year, in which every male was to come up and see God at his Tabernacle, and eat and drink before him: and the Sacrifice that was then offered was wont to be called by them

them עֹלֶת רֵאיוֹר *a Sacrifice of Seeing.*

Thus I have sufficiently declared the Jewish Rite of joyning *Feasting* with *Sacrificing*: and it will not be now amiss, if we adde, as a *Mantissa* to that discourse, something of the custome of the *Heathens* also in the like kind, the rather because we may make some use of it afterward. And it was so general amongst them in their idolatrous Sacrifices, that *Isaak Abrabanel*, a learned Jew, observed it in *Pirush Hattorah*, בימים קדמונים כל מי שהיה עושה עבודה אלילים מיד היה עושה עליה מנחה; *In those ancient times whosoever sacrificed to Idols made a Feast upon the Sacrifice.* And the Original of it amongst them was so ancient, that it is ascribed by their own Authors to *Promethews*, as *Salmasius* in his *Solino-Plinian* P. 119, 41 *Exercitationes* notes, *Hunc Sacrificii morem à Prometheo originem duxisse volunt, quo partem hostiæ in ignem conjicere soliti sunt, partem ad suum victum abuti.* Which *Promethews*, although, according to *Eusebius* his *Chronicon*, and our ordinary *Chronologers*, his time would fall near about the 3028. year of the *Julian Period*, which was long after *Noah*; yet it is certain that he lived far sooner, near about *Noah's* time, in that he is made to

Note that
אִי הַנְּחִים
the Islands
of the Na-
tions is
commonly
used in
Scripture
as a pro-
per name
to expresse
Europe by.

Lib. I. de
Idol.

to be the son of *Japhet*, which was *Noah's* son, from whom the *Europeans* descended, (*Gen. 10. 5.*) called therefore by the Poet *Iapeti genus*. For there is no great heed to be given to the Chronology of Humane writers concerning this age of the world, which *Censorinus* from *Varro* calls *Μυθικόν* the *fabulous time* or age. Although I rather subscribe to the judgment of the learned *Vossius*, that this *Prometheus* was no other then *Noah* himself, the Father of *Japhet*, and not his son, because the other things do so well agree to him; and we may easily allow the Heathens such a mistake as that is in a matter of so remote antiquity: and then, if this be true, the whole world received this Rite of Feasting upon Sacrifice, at first, together with that of Sacrifice, at the same time. Instances of this Custome are so frequent and obvious in Heathen Authors, that *Homer* alone were able to furnish us sufficiently.

In the *a* of the *Iliads* he brings in a description of a Hecatomb-Sacrifice which *Agamemnon* prepared for *Apollo* by his Priest *Chryses*, and a Feast that followed immediately after it. In *b* the same *Agamemnon* offers up an Ox to *Jupiter*, and inviteth divers of the *Græcian* Captains to par-

partake of it. In γ of the *Odysses* Nestor makes a magnificent Sacrifice to Neptune of eighty two Bullocks, with a Feast upon it, on the shoar. In θ *Alcinous* offers up a Bullock unto Jupiter, and then immediately follows,

Διὶ θυτῇ θεοῦ δαΐτα
Τεττόμενοι

Plato in his second *De Legibus* acknowledges these Feasts under the name of Ἑσπταὶ μετὰ θεῶν, *Feasts after Divine worship* offered up to the Gods. Among the *Latins*, that of *Lycus* in *Plautus* his *Pænulus* belongs to this purpose;

Convivas volo
Reperire vobis commodos, qui unà sent,
Interibi attulerint exta.

And that of *Gelasimus* in *Stichus*;
ἴαμνε exta coῦτα sunt? quot agnis fecerat?

After this manner he in *Virgil's Eclog*s invites his Friend,

Cum faciam vitula pro frugibus, ipse venito.

And thus *Euander* entertains *Æneas* in the eighth *Æneid*,

Tum lecti juvenes certatim, aræq; Sacerdos,
Viscera testa ferunt taurorum

B

Plutarch

Plutarch somewhere observes it as a strange and uncouth Rite, in the worship of the goddesse *Hecate*, that they which offered Sacrifice unto her did not partake of it. And the same Authour reports of *Catiline* and his Conspirators, ὅτι καταθύσαντες ἄνθρωπον ἐγούσαντο τῆς σαρκὸς, *that sacrificing a man, they did all eat somewhat of the flesh*, using this Religious Rite as a Bond to confirm them together in their Treachery. But *Strabo* tels us of a strange kind of Worship used by the *Persians* in their Sacrifices, where no part of the Flesh was offered up to the gods, but all eaten up by those that brought it, and their Guests; they supposing in the mean while, that whilst they did eat of the Flesh, their god which they worshipped had the Soul of the Sacrifice that was killed in honour to him. The Author's own words are these in his 15. Book, Μειοῦνται δὲ τῷ Μάγῳ τὰ κρέα τῷ ὑφηγούμενῳ ἢ ἱερουργίαν, ἀπὸ τοῦ θελούμενοι, τοῖς θεοῖς ἔδῃν ὑπονοήσαντες μέγας. Τῆς γὰρ ΨΥΧῆς φασι τῷ ἱερεὶ δίδωαι ἢ δίδωαι, ἄλλῃ δὲ ἔδῃν. Ὅμως δὲ τῷ ὀπίσθῳ πικρὸν πείθουσιν, ὡς λέγουσι πάντες, ὅτι τὸ πῦρ ———— *Sua quisque accepta abeunt, nullâ parte diis relatâ; dicunt enim deum nihil velle præter hostiæ Animam: quidam tamen (ut fertur) omenti partem igni imponunt.* From

From this Custome of the Heathens of *Feasting upon Sacrifices* arose that famous Controversie among the Christians in the Primitive times, sometime disputed in the New Testament, Whether it were lawfull $\epsilon\sigma\theta\iota\epsilon\iota\upsilon\iota\epsilon\iota\iota\delta\omega\lambda\omicron\upsilon\theta\omicron\tau\tau\alpha$, *to eat things sacrificed to Idols.*

These Gentil-Feasts upon the Sacrifices were usually kept in the Temple where the Sacrifice was offered; as may be gathered from that passage of *Herodotus* in *Clio*, where speaking of *Cleobus* and *Bithene*, and what hapened to them after that prayer which their Mother put up to the gods for them, $\omega\varsigma\ \epsilon\delta\upsilon\tau\alpha\upsilon$ (saith he) $\chi\epsilon\iota\upsilon\omega\chi\epsilon\iota\sigma\tau\alpha\iota$, $\kappa\alpha\tau\alpha\chi\omicron\iota\mu\epsilon\iota\sigma\iota\tau\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \alpha\upsilon\tau\acute{\omicron}\varsigma\ \tau\acute{\omicron}\ \iota\epsilon\rho\acute{\omicron}\varsigma$, &c. *As soon as they had sacrificed and feasted, lying down to sleep in the same Temple, they died there, and never rose more.* But it is very apparent from that of *S. Paul*, *1 Cor. 8. 10.* *If any man see thee which hast knowledge sit at meat* $\epsilon\iota\delta\omega\lambda\epsilon\iota\phi$, that is, not, as *Erasmus* translates it, *in Epulo simulacrorum*, but, as *Beza*, and from him our Interpreters, *in the Idol's Temple*; for so both the *Syriack Metaphrast* expounds it ܕܝܢܒܝܬܝܕܘܠܝܡ , and the *Arabick*

في بيت الأصنام , *in the house of Idols.*

The Custome of the Heathens

If any thing were left when these Feasts were ended, they were wont to carry Portions of them home to their Friends: So that learned Scholiast upon *Aristophanes* in *Plutus* tells us, οἷος ἐκ θυσίας ἰόντες, ἔφερον ἐξ αὐτῆς τῆς θυσίας τοῖς οἰκέοις κατὰ νόμον πινέ. Whence *Petit*, in that excellent Collection of *Attick Laws*, inserted this for one, viz. That they that go home from a Sacrifice should carry part of it to their friends. And that Greek Comedian himself alludeth there to it in these words,

Τὸ τοῦ τοῦ κρεῖδον
τῶν εἰσοδῶν πρὸς ἐστὶν γὰρ λαβόν.

Theocritus in his *Bucoliastes* doth expresse it fully;

καὶ τὸ τοῦ θυσίας
ταῖς νύμφαις, Μόρσωνι καλὸν κρέας αὐτῆς πέμψον.

And *Plautus* in *Miles*;

Sacrificant?
Dant inde partem majorem mihi quàm sibi.

These Portions which they carried home were called commonly by the *Greeks* μεῖδης, and in the *Umbrian Language*, as *Festus* tells us, *Strobula*. *Theophrastus* in his *Characters* uses the word τομοί in this sense, καὶ θυσιῶν καὶ ἀναλίσκοντων

Πρὸς ἀναλίσκοντων.

ἔχων

ἦσαν Τόμων ἀπαιτήτων· i. e. *ad sacrificantes & epula concelebantes accedit, ut inde Portionem auferat.*

And because they thought they did receive some blessing from the gods with it, therefore it was sometime called ὕψια, as we find in *Hesychius* upon that word ὕψια· ἀλφίτα οἶνω καὶ ἐλαίῳ περυσμένα, καὶ πάν τὸ ἐκ δεῦ φερόμενον, εἴτε μέγαν, εἴτε δάλλῳ, ἢ ὕψια.

But otherwise if there were any thing yet remaining, it belonged to the Priests, as we learn from that Scholiast which we have already commended, upon *Vespæ* νόμῳ ἢ, τὰ ὑπολειπούμενα τῆς θυσίας τὴς ἱερείας λαμβάνειν· i. e. *It was an ancient Law among the Athenians, that the Priests should have the remainder.* Which is not onely to be understood of the skin and such like parts, but of the flesh of the Sacrifice it self; as we learn from *S. Austin* in his exposition upon *Rom. 2.* who tels us also that these Reliques were sometimes sold for them in the Market; whence that speech of *S. Paul*, *1 Corinth. 10. 25.* *Whatsoever is sold in the shambles eat, asking no question for conscience sake.*

I will shut up all with this one observation more, That as we said of the Jews, that in the Wildernesse they did

eat no meat but of that which they had first sacrificed; in like manner the *Heathens* were wont to sacrifice before all their Feasts: Whence it is that *Athenaus* observes, Feasts among the ancient *Heathens* were ever accounted Sacred and Religious things. And thus we must understand that speech of *S. Paul* in the 27. verse of the forenamed Chapter, *If any one that believes not invite you, and you be disposed to go; whatsoever is set before you eat, asking no question for conscience sake.* Nay, it was accounted a prophane thing amongst them, to eat any meat at their private Tables whereof they had not first sacrificed to the gods; as appeareth by that Greek Proverb, *ἄσφατον ἐσθίειν*, used by *Anacreon* and others as a Brand of a notorious wicked man, *viz. one that would eat meat whereof he had not sacrificed.*

Now having thus shewn, that both amongst the *Jews* under the Law, and the *Gentiles* in their Pagan worship, (for *Paganism* is nothing but *Judaism* degenerate,) it was ever a solemn Rite to joyn Feasting with Sacrificing, and to *EAT* of those things which had been offered up; the very Concinnity and Harmony of the thing

thing it self leads me to conceive, That that Christian Feast under the Gospel, called *THE LORD'S SUPPER*, is the very same thing, and bears the same Notion, in respect of the true *Christian Sacrifice* of *Christ* upon the Cross, that those did to the *Jewish* and *Heathenish Sacrifices*, and so is *EPULUM SACRIFICIALE*, a *Sacrificial Feast*, I mean, a *Feast upon Sacrifice*; or *EPULUM EX OBLATIS*, a *Feast upon things offered up to God*. Onely this difference arising in the Parallel, that because those *Legal Sacrifices* were but Types and Shadows of the true *Christian Sacrifice*, they were often repeated and renewed, as well as the *Feasts* which were made upon them: But now the *True Christian Sacrifice* being come, and offered up once for all, never to be repeated, we have therefore no more Typicall *Sacrifices* left amongst us, but onely the *Feasts upon the True Sacrifice* still symbolically continued, and often repeated, in reference to that *ONE GREAT SACRIFICE*, which is always as present in God's sight and efficacious as if it were but now offered up for us.

C H A P. II.

*An Objection taken from the Passee-
over answered. Proved that the
Passeeover was a true Sacrifice,
and the Paschal-Feast a Feast up-
on a Sacrifice, from Scripture,
and Jewish Authors.*

Object.

BUT methinks I hear it objected to me, That the true Notion of the Lord's Supper is to be derived rather from the Passeeover among the Jews: It being the common opinion of Divines, that the Jews had but two Sacraments, viz. Circumcision and the Passeeover, that answer to those two amongst us, Baptism and The Lord's Supper: But the Jewish Passeeover had no relation to a Sacrifice, being nothing else but a mere FEAST; and therefore from Analogy to the Jewish Rites we cannot make the Lord's Supper to be EPULUM SACRIFICIALE, a Feast upon Sacrifice.

Answer.

To which I answer, first, That I know
not

not what warrant there is for that Divinity ſo confidently impoſed upon us by ſome, that the *Jews* had but two *Sacraments*, *Circumciſion* and the *Pasſeover*; and that it ſhould thence follow by inevitable conſequence, that the *Lord's Supper* muſt *αντιſτοιχειν*, answer, onely to the *Jewiſh Pasſeover*. Sure I am, the *Jews* had many more. For, not to inſtance in that of *S. Paul*, *Our Fathers were all BAPTIZED* unto *Moses* in the *Cloud*, and in the *Sea*, like our *Chriſtian Baptiſm*; and did all *EAT* the ſame *Spiritual Meat*, (*viz.* the *Manna*) and did all *DRINK* the ſame *Spiritual drink*, (*viz.* the *Water* of the *Rock* that followed them) like the *Bread* and *Wine* in the *Chriſtian Lord's Supper*: nor to examine all the other *Sacramental Ceremonies* which they had, that were almoſt as many *Sacraments* as *Ceremonies*: Theſe *Feaſts upon the Sacrifices*, which we have all this while inſiſted on, were nothing elſe but true and proper *Sacraments* * joyned with *Sacrifices*.

But ſecondly, I will grant that the *Jewiſh Pasſeover* hath a ſpecial reſemblance to the *Chriſtian LORD'S SUPPER*, although upon other grounds; For I ſay, undoub-

* See *Cloppenburg* in *Schola Sacrif.* and of the right Notion of the word *Sacrament* ſee *Vossius* in *Theſ. Theolog.*

undoubtedly the *Passeover* was a true and proper *Sacrifice*, and therefore the *Paschal-Feast* a *Feast upon a Sacrifice*: So that this shall still advance and improve our former *Notion*.

For the better conceiving whereof, we must understand, that besides those four *General* kinds of *Sacrifices* among the *Jews* before mentioned, the *Burnt-offering*, the *Sin-offering*, the *Trespasse-offering*, and the *Peace-offering*; there were some other *Peculiar* kinds of *Sacrifices*, as the *Masters* tell us, viz. these three, בכורים ומעשר ופסח, the *Firstlings of Cattel*, and the *Tenth*, and the *Passeover*. And the reason why these, in the distribution of *Sacrifices*, are thus distinguished by them from all the other *General* kinds of *Sacrifices*, is thus given by the famous *Maimonides* upon the *Misna* of the *Talmud*, in *Massecheth Zebachim* the sixth Chap. לפי שאותן הארבע פעמים רבות יתחייב היחיד בכל אחד מהם לפי שני העניינים והציבור חייבים בהם בומנים ואלו אינם כן, *Because those four forenamed were such kind of Sacrifices as that a private person was often bound to each of them in severall cases, and the whole Congregation in several seasons; but these three*
were

were not of that nature, being peculiarly restrained to ſome one caſe or ſeaſon. Now theſe three kinds of Peculiar Sacrifices were in their nature all neareſt of kin to the Peace-offerings, and are therefore called by the Jewiſh Doctors דומים לשלמים like to Peace-offerings, becauſe they were not onely killed in the ſame place, being all קודשים קלים light Holy things, and had the אימורים or inward parts thereof to be burnt likewise upon the Altar; but alſo in that part of them was to be eaten by the Owners. Inſomuch that the Talmudiſts put many caſes in which a Lamb that was ſet apart for a Paſſeover, and could not be offered in that Notion, was to be turned into a Peace-offering, as that which was near of kin to it.

But yet theſe Maſters tell us, there were three precise differences between the Paſcha & the ordinary Peace-offering, במיכה וגמלים ותנופת חזה ושוק. Firſt, in that there was no laying on of hands upon the Paſſeover in the killing of it, for this was nowhere commanded, as in all the Peace-offerings. Secondly, that there was no Mincab or Meat-offering, nor Libamen or Drink-offering, to be joyned with it; (forſo they uſe to include both in the

the word *Nesachim*.) Thirdly, that there was no *waving of the Breast and Shoulder* for the Priests Portion; the reason whereof was, because the Priests were bound always to have *Passeover-offerings* of their own, as it is expressed *Ezra 6.* and so needed not any *Wave-offering*.

But that the *Passeovers* were in other respects of the same nature with the *Peace-offerings*, and therefore true and proper Sacrifices, because it is a thing generally not so well understood, and therefore opposed by divers, I shall labour the more fully to convince it. I say, That the *Passeovers* were always brought to the Tabernacle or the Temple, and there presented and offered up to God by the Priest, as all Sacrifices were; that the Bloud of them was there sprinkled upon the Altar, of which the Hebrew Doctors well observe, * עקר הובה בהיות הדם, *The very Essence of a Sacrifice is in the sprinkling of the bloud*; and also that the *Imurim*, (as they call them) that is; the Fat and Kidneys; were burnt upon the Altar; All this I shall endeavour to demonstrate.

Onely first I must premise this, That when

* *Maimon.*
in *Korban*
Pesach
ch. 2.

when I say the *Pässeover* was brought to the Tabernacle, and offered by the Priests, I do not mean that the Priests were always bound to kill the *Pässeovers*: For I grant that the people were wont to kill their own *Pässeovers*; and so I find it expressly in the *Misna* of the *Talmud*, *Massech. Zebach. cap. 5. sect. 6.* שחט ישראל וקבר הכהן, *All Israel killed the Pässeover, and the Priests received the blood*: Which *Talmudical* expression alludes to that place, *Exod. 12. 6.* *The whole assembly of the Congregation of Israel shall kill it in the Evening*, where this seems to be commanded by God. And the Practice consonant hereunto I find intimated at least in Scripture, in *Hezekiah's Pässeover*, *2 Chron. 30. 17.* *There were many in the Congregation that were not sanctified; therefore the Levites had the charge of killing the Pässeover for every one that was not clean, to sanctifie it unto the Lord*: Where *R. Solomon* writeth thus; אל תחמה למה לא שחטו בעלים וצמם, *Wonder not why the Owners themselves did not kill them, for it followeth that many in the Congregation had not sanctified themselves; therefore the Levites were appointed in their place to sanctifie the*
Work,

Work unto the Lord. And R. D. Kimchi to the same purpose; *Though many of them did eat the Pasover in uncleannesse, it being a case of necessity, in that they had no time to purifie themselves; yet for them to come into the Court and kill the Passeovers, this was not needfull, when it might be done as well by the Levites.* And therefore the same is to be thought likewise of the Priests and Levites killing the Passeover *Ezz. 6.* because the people returning newly from Captivity were not yet purified, as it is there also partly intimated.

But this doth not at all hinder our proceeding, or evince the *Passeover* not to be a *Sacrifice*: For it is a great Mistake in most of our learned Writers, to think that the killing of every Sacrifice was proper to the Priest, whereas indeed there was no such matter; but as we have already granted that the people commonly killed their own Passeovers, so we will affirm that they did the same concerning any of the other Sacrifices. *Levit. 1. 4, 5.* it is said concerning the *Burnt-offering*, *If any man bring a Burnt-offering to the Lord, he shall lay his hand upon the head of the Burnt-offering, AND*
HE

HE SHALL KILL the Bullock before the Lord, and the Priests, Aaron's sons, shall take the blood. So concerning the Peace-offerings, Chap. 3. 2. HE shall lay his hand on the head of his offering, and KILL it at the door of the Tabernacle of the Congregation: And concerning the Sin-offering, Chap. 4. 24. HE shall lay his hand on the head of the Goat, and KILL it at the place where they kill the Burnt-offering before the Lord. We see then what incompetent Judges our own Authours are in Jewish Customs and Antiquities. The Jewish Doctors and Antiquaries (which are so much contemned by some of our Magisteriall Dictators in all Learning) would have taught us here another Lesson. For thus *Maimonides* in *Biath Hammik*. speaks to this point, שחיטת קודשים כשרה בורים, אפילו קודשי קודשים בין קודשי יחיד ובין קודשי ציבור שנא' ושחט את בן הבקר that is, The killing of the Holy things may lawfully be done by strangers, yea of the most Holy things, whether they be the Holy things of a private person, or of the whole Congregation: as it is said, (Levit. 1.) And He shall kill the Bullock, & the Priests, Aaron's sons, shall take the blood. The same

same is avouched again afterward by the same Authour in *Maaseh Korban* chap. 5.

But if any one would therefore faine know what were properly the Priests actions about the Sacrifice, which might not be done lawfully by any stranger, the same Jewish Authours have a trite Rule amongst them concerning it:

מקבלר ואילך מצור כהונה, *The Receiv-
ing of the bloud and the other parts that
were to be offered up, and all that followeth
after that, belongeth to the Priests office.*

And *Isaak Abrabanel* will teach us more particularly, in his Comment on *Leviti-
cus*, that there were Five things to be done by the Owners of the Sacrifice that brought it, and Five things by the Priest that offered it. The first Five were, Lay-
ing on of hands, Killing, Flaying, Cut-
ting up, and Washing of the Inwards: the other Five were, the Receiving of the bloud in a Vessel, the Sprinkling of it upon the Altar, the Putting * of fire upon the Altar, the Ordering of the wood upon the fire, and the Ordering of the pieces upon the wood. Hence it is that upon the fore-quoted place of the *Mis-
na* (which I brought to shew that the People did kill the Pässeovers) *Rabbi*

* Of this
vide Magi-
strorum
Placita.

The Passeover a Sacrifice.

31

Obadiah of Bartenora thus glosseth, שחט ישראל אם ירצה שהשחיטה נשרה בורים בכל הקרבנות, i. e. *The people of Israel might all kill the Passeovers themselves, if they pleased, because the KILLING OF ANT SACRIFICE might be done lawfully by strangers; but the Priests received the Blond.*

Now I come to prove what I have undertaken. And first, That the Passeover was always brought to the Tabernacle or the Temple, and there offered unto God as the other Sacrifices were, is clear enough from *Deut. 16. 5. Thou shalt not sacrifice the Passeover within any of the gates which the Lord thy God giveth thee; but at the place which the Lord thy God chuseth to place his Name there, there thou shalt sacrifice.* And that this is to be understood, not of *Jerusalem* in general, but of the Tabernacle or Temple, appears, both because the same expressions are used of the other Sacrifices, *Deut. 12. vers. 5, 6, 11, 14.* where it is clearly meant that they were to be brought to the Temple; and because it is certain that every thing that was killed amongst the *Jews* was either to be killed at the door of the Tabernacle of the Congregation,

C

or

The Passeeover a Sacrifice.

or else might be killed indifferently in any part of the whole Land.

Let us now see how the Jewish Doctors comment upon this place, men better skilled in these Rites than our own Authours are. R. *Moses BEN MAIMON*, in *Halachah Pesach*, cap. 1. *וְאֵין הַפֶּסַח שׁוּחָטִין אֶת הַפֶּסַח*, &c. *They kill not the Passeeover but in the Court, as the rest of the Holy things; yea in the time when High places were permitted, they sacrificed not the Passeeover in a private High place; for it is said (Deut. 16.) Thou mayst not sacrifice the Passeeover in any of thy gates: We have learnt, that this is a prohibition to kill the Passeeover in any private High place, although it be in a time when High places are permitted.* From which excellent Glosse of theirs it appeareth that there was more precisenesse to be observed in bringing of the *Passeeover* to the place where God's Name was put, and offering of it at the Tabernacle or the Temple, then of any of the other Sacrifices. And this was the reason, as was before intimated out of *KIMCHI*, why in *Hezekiah's* Passeeover the *Levites* had the charge of killing, because the Passeeovers were to be killed in the Court of the Temple,

Temple, whither the people being unclean could not enter; for otherwise if it had been done without the Court, they might as well have killed their own Passeeovers as have eaten them. And this may be farther confirmed, in that the Passeeover is called a *Korban*: Num. 9. 7. *When certain men were defiled by a dead body, that they could not keep the Passeeover, they came to Moses and said, Wherefore are we kept back that we may not OFFER an OFFERING of the Lord in his appointed season? And again, vers. 13. If any one be clean, and forbeareth to keep the Passeeover, even that Soul shall be cut off, because he brought not an OFFERING (or a KORBAN) to the Lord in his appointed season. Nothing was called an OFFERING, or a KORBAN, but that which was brought and offered up to God at the Tabernacle or Temple, where his Name was put.*

That the Bloud of the Passeeovers was to be sprinkled by the Priest, and the Fat to be burnt upon the Altar, although this must needs follow from the former, yet I prove it more particularly thus: *Exod. 23. 18. Thou shalt not offer the Bloud of my Sacrifice with leavened Bread; neither*
C 2 *shall*

shall the Fat of my Feast remain until the morning: For by the general consent of the Jewish Scholiasts, and all those Christian Interpreters that I have seen, this place is to be understood onely of the Pässeover; and therefore O N K E L O S, that famous Chaldee Paraphrast, for דם זבחי the bloud of my Sacrifice, made no question but to reade it דם פסח the bloud of my Pässeover. But it appears undoubtedly from a parallel place in the 34. Chapter of the same Book ver. 23, 25, 26. where those 17, 18, and 19. verses of the 23. Chap. are again repeated; Thrice in the year shall all your men-children appear before the Lord. — Thou shalt not offer the bloud of my Sacrifice with leaven, neither shall the Sacrifice of the Feast of the Pässeover be left unto the morning. The first of the First-fruits of thy land thou shalt bring into the House of the Lord thy God. Thou shalt not seeth a Kid in its mother's milk. Here what was wanting in the former, is supplied; Neither shall the Sacrifice of the Feast of the P A S S E - O V E R be left unto the morning. And I have set down the whole Context with it, because it will be needfull, for the better clearing of it, to consider its coherence

herence with other verses, which is the very same in both Chapters: and *Isaak Abrabanel* hath set it down excellently in this manner.

First therefore, saith he, when God had spoken of the *Jews* appearing thrice before him every year, viz. at the Feast of the *Passeover* or of *Unleavened bread*, the Feast of *Weeks* or *Pentecost*, the Feast of *Tabernacles* or *In-gathering*, כיון שהגיד שלשת החגים היום נתן בכל אחד מהם משפט מיוחד, i. e. *When he had spoken of these three Feasts, he subjoyns immediately some Rule concerning every one of them in particular: First, for the Passeover, in those words, Thou shalt not offer the bloud of my Sacrifice with leaven, neither shall the Sacrifice of the Feast of the Passeover be left untill the morning: Secondly, for the Feast of Pentecost, in those, The first of the First-fruits of the land thou shalt bring into the house of the Lord thy God: Thirdly, for the Feast of Tabernacles or In-gathering, Thou shalt not seeth a Kid in his mother's milk; which words, for want of this light of the Context, were never yet sufficiently explained by any of our Interpreters. And the thread of this Coherence alone led Abrabanel very near the*

true meaning of them ere he was aware :
 היותר נראה בזה שהיה ממעשה עובדי עבודת
 אלילים בזמן קבוציהם לעשות כן ר"ל לבשל
 הנריים בחלב בזמן אסיפת התבואות לחשבם
 שבזר יתווצו לאלהיהם, i. e. *It seems most
 probable that this Command was occasioned
 from a Custome amongst the Idolatrous
 Heathens, that at the time of their gathering
 in of Fruits they were wont to boyl a
 Kid in the Dam's milk, thinking that by
 this means they were made acceptable to
 their gods, and did procure a blessing by it.*
 To confirm which Gloss, he tells us of a
 Custome somewhat like to this used in
 his time in some parts of Spain.

But because *Abrabenel* doth not tell his
 tale so handsomely as he should, I will
 help him out a little from an ancient
Karraite, whose Comment I have seen
 upon the Pentateuch, MSS. (For the
 Monuments of these *Karraite Jews* were
 never yet printed, and are very rarely
 seen in these *European* parts.) And it is
 thus: *It was a Custome of the ancient Hea-
 thens, when they had gathered in all their
 Fruits, to take a Kid and boyl it in the
 Dam's milk, and then כשפר, in a
 Magicall way, to goe about and besprinkle
 with it all their Trees and Fields and Gar-
 dens*

dens and Orchards; thinking by this means they should make them fructifie and bring forth fruit again more abundantly the following year. Wherefore God forbade his people the Jews at the time of their In-gathering to use any such Superstitious or Idolatrous Rite. And I produce this the rather, because *Abrabanel*, toward the end of his Comment on this place, mentions a Gloss of some *KARRAITISH* Authour upon it, although it be altogether unlike to this which we have here related. וְחֹכְמֵי הַקְּרָאִים כָּתְבוּ בַטֶּעַם לֹא תִבְשֹׁל גִּידֵי שְׁלֵמָה תִתְעַרֵּב הַפֶּרֶח עִם הָעֵקְרִים, *Scribunt sapientes KARRÆORUM, Nè coquas hædum in lacte matris sue, hoc est, Nè commisceatur Germen cum Radicibus.*

But to return. As from the coherence of the whole Context thus cleared it is manifest that this verse in both places is to be understood onely of the Pässeover; so it may be farther confirmed from the *Talmudists*, who ever expound it in this sense, as appears by the *Misna* in *Zebachin*, chapter the 6. הַשּׁוֹחֵט אֶת הַפֶּסַח עַל הַחֹמֶץ עוֹבֵר בְּלֹא תַעֲשֶׂה, *He that killeth the Pässeover with leaven sinneth against a Negative Command*, (which is more amongst the Jews then to sin against a Positive,)

viz. that in these places already quoted, *Thou shalt not offer the bloud of my sacrifice with leaven* : From whence they collected, as *Maimonides* tells us, that they were to put away Leven the fourteenth day, a day before the killing of the Passeover. Nay, this place cannot possibly be understood in any other sense, as of Sacrifices in general, because Leven was sometimes commanded with Sacrifices, as *Levit.* 7. 13.

But that the Bloud of the Passeovers was *sprinkled*, may be demonstrated farther, not onely from that of *Hezekiah's* Passeover, *2 Chron.* 30. 16. *The Priests sprinkled the bloud, which they received from the hand of the Levites* : For there were many in the Congregation that were not sanctified, therefore the Levites had the charge of killing the Passeovers ; but also from *Josiah's*, chap. 35. ver. 11. which can no ways be evaded ; *They*, that is, the Levites, killed the Passeover, and the Priests sprinkled the bloud from their hands, and the Levites slayed them. Now the sprinkling of the Bloud is the Essence of a Sacrifice, as before we noted from the Jewish Doctors. And therefore the Passeover must needs be a Sacrifice. *וְהָיָה לְפָסַח*

For

The Pässeover a Sacrifice.

39

For a confirmation of all this, I will describe punctually the whole manner of the PASCHAL SACRIFICE from the *Misna* of the Jewish *Talmud*, a Monument of such antiquity as cannot be distrusted in these Rites. Nothing (say they) was killed before the Morning-Sacrifice; and after the Evening-Sacrifice nothing but the Pässeover. The Evening-Sacrifice was usually killed between the 8. and 9. hour, (that is, half an hour after 2. in the afternoon,) and offered between the 9. and 10. (that is, half an hour after 3.) But in the Evening of the Pässeover the Daily Sacrifice was killed an hour sooner; and after that began the killing of the Pässeover, which was to be done between *the two Evenings*; whereof the first began at Noon, from the Sun's declination toward the West, the second at Sun-set. Yet the *Pascha* might be killed before the Daily Sacrifice, if there were but one to stir the Blood, and keep it from coagulating, till the Blood of the Daily Sacrifice were sprinkled; for that was always to be sprinkled first. The Pässeovers were always killed by three several Companies. When the Court was once full, they shut the doors, and the Priests stood all in
their

their ranks with round vessels in their hands to receive the Bloud; those that were of Gold in a rank by themselves, and those that were of Silver; all without bottoms, lest they should be set somewhere on the ground, and the Bloud congeal in them. And they killed the Pässeovers, as the Peace-offerings, in any part of the Court, because they were קודשים קלים, *the lesse holy things*; as the קודשי קודשים, *the Holy of Holies*, were always to be killed at the North-side of the Altar. The Priests then took the Bloud, and gave it from one to another, till it came to him that stood next the Altar; and he sprinkled it all at once toward the bottome of the Altar, which was a Square of 32 Cubits, save that the South-East Horn had no bottome. After the Bloud was sprinkled, the Lamb was flayed, and cut up, the *Imurim* or Inwards taken out and laid upon the Altar; then the Owner took up the Lamb with the skin of it, and carried it to his own home. The first Company having ended, then the second came in, and afterward the third; and for every Company they began anew the H A L L E L, and sang all the while the Pässeovers were killing; and

The Passeover a Sacrifice.

41

and when they had finished the *Hallel*, אֲרָבִי *
 they sang it over a second time; and I love the
 when they had gone over it a second Lord, &c.
 time, they began it a third time: although is the be-
 it was never known that the third time ginning of
 they sang out the *Hallel* quite; or came Psalm 116.
 any farther then אֲרָבִי *, before the being part
 Priests had done. of the Hal-
 lel or
 Hymn sung
 at that
 time,

which began at Ps. 113. and reached to the end of Ps. 118.

But because, besides these *Talmudistick*
Jews, there is another Sect of K A R-
 R A I T E S, mentioned before, (that
 reject all *Talmudicall* Traditions which
 are not grounded upon Scripture) though
 little known amongst us, yet famous in
 the Orient; I will produce one Testi-
 mony of theirs also from an ancient Ma-
 nuscript, that so it may appear we have
 the full consent of all Jewish Antiquity
 for this Opinion. The Authour's name
 to me is uncertain, because the Papers
 have lost both their beginning and end.
 But they contain in them divers large
 and compleat Discourses upon several
 Arguments in the *Karraite* way, as about
 the Jewish Year, the Sabbath, the
 Passeover, &c. Concerning the Passe-
 over, he divides his Discourse into sever-
 al Chapters, whereof the Title of one

is

is this, במקום הקרבת הפסח ואכילתו, *Concerning the Place where the Pasfeover was to be offered and eaten*; where he thus begins: דע שהקרבת הפסח הוא במקום: המובחר ככתוב לא תוכל לזכות את הפסח באחד שערך ומקום שחיתתו בעזרה ושפיכת דמו אל יסוד המזבח ואימוריו היו נקטרים במזבח, i. e. *Know, that the Offering of the Pasfeover was always in the place which God had chosen (to put his Name there,) as it is written, Thou shalt not sacrifice the Pasfeover within any of thy gates; and the place of the killing of the Pasfeover was in the Court called H E S R A, and the blood of it was poured out toward the bottom of the Altar, and the Imurim or Inward parts of it were burnt upon the Altar, &c.*

Hence it was that when *Cestius* once demanded what the number of the Jews was that resorted to *Jerusalem* at the time of their solemn Feasts, the Priests made answer, and told him exactly how many Lambs and Kids were sacrificed at the Pasfeover, *εἰκοσὶ πέντε μυριάδες, πρόσδε πντακὸν λια ἑξακόσια, twenty five Myriads, five thousand and six hundred*; which they could not have done, had not they sacrific'd them at the Temple.

But

But what need have we of any more dispute? When the *Pässeover* was first kept in *Ægypt*, were not the Paschal-Lambs there killed in a Sacrificial and Expiatory way, when the Bloud thereof was to be sprinkled upon the houses, for God to look upon, and so passe over them? It is true, they were killed in every private house; but the reason of that was, because there were then Priests in every Family, viz. the * first-born, which were afterward redeemed, when the children of *Israel* gave up the whole Tribe of *Levi* to God for his service. Such Priests as these were those whom *Moses* sent to sacrifice, *Exod.* 24. 5. called there young men; *Moses* sent young men of the children of *Israel*, which offered Burnt-offerings and sacrificed Peace-offerings to the Lord; where *Onkelos* the Chaldee Paraphrast reads it שלח ירן בכורי, He sent the First-born: to which agreeth the Arabick Translation of *R. Saadiab*, and the Persian of *Tawafius*, as Mr. *Selden* notes, whom I cannot without honour mention, as the Glory of our Nation for Oriental Learning.

And was not the killing of the Pässeover a speciall Type of the death of *Christ*,

*Vide Clar.
rif. Selden-
num De
Succes. in
Pontificat.
Hebræor.
l. 1. c. 1.
et de Suc-
ces. ad Le-
ges Heb.
l. 1. c. 5.

is this, במקום הקרבת הפסח ואכילתו, *Concerning the Place where the Pasſeover was to be offered and eaten ; where he thus begins : דע שהקרבת הפסח הוא במקום : המובחר ככתוב לא תוכל לזבוח את הפסח באחד שעריך ומקום שחיתתו בעזרה ושפיכת דמו אל יסוד המזבח ואימוריו היו נקטרים במזבח, i. e. Know, that the Offering of the Pasſeover was always in the place which God had choſen (to put his Name there,) as it is written, Thou ſhalt not ſacrifice the Pasſeover within any of thy gates ; and the place of the killing of the Pasſeover was in the Court called H E S R A , and the blood of it was poured out toward the bottom of the Altar , and the Imurim or Inward parts of it were burnt upon the Altar, &c.*

Hence it was that when *Cestius* once demanded what the number of the Jews was that reſorted to *Jeruſalem* at the time of their ſolemn Feaſts , the Priests made answer , and told him exactly how many Lambs and Kids were ſacrificed at the Pasſeover, *εἰκοσὶ πνυτὶ μυριάδεις, πρὸς δὲ πεντακκοῦν λια ἑξακίστα, twenty five Myriads, five thousand and ſix hundred ;* which they could not have done , had not they ſacrific'd them at the Temple.

But

But what need have we of any more dispute? When the *Pässeover* was first kept in *Ægypt*, were not the *Paschal-Lambs* there killed in a *Sacrificial* and *Expiatory* way, when the *Bloud* thereof was to be sprinkled upon the houses, for God to look upon, and so passe over them? It is true, they were killed in every private house; but the reason of that was, because there were then *Priests* in every Family, viz. the * first-born, which were afterward redeemed, when the children of *Israel* gave up the whole Tribe of *Levi* to God for his service. Such *Priests* as these were those whom *Moses* sent to sacrifice, *Exod.* 24. 5. called there *young men*; *Moses sent young men of the children of Israel, which offered Burnt-offerings and sacrificed Peace-offerings to the Lord*; where *Onkelos* the *Chaldee* Paraphrast reads it שלח יר בוכרי, He sent the First-born: to which agreeth the *Arabick* Translation of *R. Saadiab*, and the *Persian* of *Tawafius*, as *Mr. Selden* notes, whom I cannot without honour mention, as the *Glory* of our Nation for *Oriental Learning*.

And was not the killing of the *Pässeover* a speciall Type of the death of
Christ,

*Vide Clar.
 rif. Selden-
 num De
 Succes. in
 Pontificat.
 Hebraeor.
 l. 1. c. 1.
 & de Suc-
 ces. ad Le-
 ges Heb.
 l. 1. c. 5.

Christ, the true Sacrifice of the world ? Give me leave to note one thing to this purpose, upon the credit of *Justin Martyr*, in his Dialogue with *Trypho*, That in the ancient Hebrew Copies of the Bible there was in the Book of *Ezra* a speech of his which he made before the Passeeover, expounding the Mystery thereof concerning *Christ*; which because it favoured the Christians, was timely expunged by the *Jews*. The speech was this; *Καὶ εἶπεν Ἐσδρας πρὸ λαῶν, Τὸ πρὸ πάχα ὁ Σωτὴρ ἡμῶν ὃς ἡ καταφυγὴ ἡμῶν. Καὶ ἐὰν διαγινώσκειτε, καὶ ἀναβῆτε ὑμεῖς ἐπὶ τὴν καρδίαν, ὅτι μέλλομεν αὐτὸν ταπεινῆν ἐν σήμερον, καὶ κατὰ ταῦτα ἐλπίσωμεν ἐπ' αὐτόν, ἢ μὴ ἐρημαθῇ ὁ τόπος ἔτι· εἰς τὴν ἀπείρητον χρόνον, λέγει ὁ Θεὸς ὁ Συναίων. Ἐάν ᾧ μὴ προσέσχητε αὐτῷ, μὴ δὲ εὐχαρίστητε τῷ κυρίῳ μακάριον αὐτῷ, εὐοδῶν ἐπὶ χάριμα τοῖς ἔθνεσι, i. e. Et dixit Esdras populo, Hoc Pascha Salvator noster & Perfugium nostrum. Et si in animum induxeritis, & in cor vestrum ascenderit, quod humiliaturi eum simus in signo, & postea speraturi in eum, non desolabitur locus iste in omne tempus, dicit Deus exercituum. Sin in eum non credideritis, neque audieritis annunciationem ejus, deridiculum eritis gentibus. Remarkable it is, if it be true; and the Authour deserves the better credit in it, because he was a*

Sama-

Samaritan, and therefore might be the better skilled in *Jewish* Writings. But however I am sure the Apostle tells us, not onely that the *Pässeover* was a Type of *Christ* in respect of his Death, but also that the proper Notion of the Paschal-Feast was, to be a *Feast upon Sacrifice*, in those words, *1 Cor. 5. 7, 8. Christ our Pässeover is sacrificed for us; Therefore let us keep the Feast* (that is, the Paschal-Feast upon this sacrificed *Christ*) *with the unleavened Bread of sincerity and truth.* Where, alluding to that common Jewish Custome of *Feasting upon Sacrifices*, of which we have before spoken, he implies that the *Paschal Supper* was a Feast of the same nature, a *Sacrificial Feast*.

C H A P. III.

An Answer to some Objections against the Passeeover's being a Sacrifice: and the Controversie about the Day upon which the Jews kept the Passeeover about the time of our Saviour's Death discussed. Proved, against Scaliger and others of that Opinion, that no Translations of Feasts from one Feria to another were then in use.

BUT yet we will not dissemble what there is of any moment either in Antiquity or Reason against our own Opinion, ere we let this discourse passe, but subject all to an impartial view.

And first, the Authority of *Philo*, who in his third Book *De vita Mosi* speaks thus concerning the Passeeover: ἐν ᾗ ἔχουσιν ἰδῶνται προσάγει τοῦ βασιλῆως τὰ ἱερῆα, δύσει δ' οἱ ἱερῆς· ἀλλὰ νόμος προσάξει σύμπαν τὸ ἔθνος ἱερᾶται, ἥντι μέρους ἐσσι τὰς ψυχὰς αὐτῶν, δύσεις ἀνάγκη τις τότε καὶ

ΧΜΡΡ-

χειρουργήσας. ὁ μὲν ἐν ἄλλῃ ἅπας λαὸς ἐργάζηται καὶ
 εὐαγροὺς ἦν, ἐκείνη νομίζοντι ἱερῶσιν τε τιμῆσθαι. i. e.
In qua non ut aliàs plebei homines victimas adducunt ad altare faciendas à sacerdotibus, sed iubente Lege tota gens sacrificat, dum pro se quisque faciat hostiam suis manibus. Tunc universus populus exultabat, unoquoque existimante se Sacerdotii dignitate honoratum. And again in his Book De Decalogo; Ἐν ἣ θύοιτο πάντες αὐτοῖς
 ἑαυτοῖς, τὸς ἱεροῖς αὐτοῖς ἐκ ἀναμύμοντες, ἱερῶσιν τῷ νόμῳ χειρομαχίᾳ τὸ εἶναι πάντι, μίαν ἡμέραν ἐξαιρέτον ἀνὰ πᾶν ἔτος, εἰς αὐτοεργίαν θυσιῶν. *Quando populariter singuli sacrificant, non expectatis sacerdotibus, ipsi permissu Legis fungentes Sacerdotio, quotannis per unum diem destinatum huic negotio.*

But to this we answer, That Philo doth not here deny the *Passeover* to be a Sacrifice, but confirm it rather, in that he calls it often here and elsewhere *θύσια*, and saith that they did *ἀνάγειν*, bring it to the Altar, and that the people did *ἱεράειν*, sacrifice it; and doth onely distinguish this *Paschal-Sacrifice* from all the other Sacrifices in this, that here, according to his opinion, every one of the people was *ἱερῶσιν τε τιμῆσθαι*, honoured with the Priestly office, and that the Law did *ἱερῶσιν τῷ πάντι τῷ*

* Scalig.
Elesch.
Tribær.
cap. 25.
circa finem.
Item in
Emcad.
Temp. de
Cyclo Ju-
deorum
Karraim.
Et Hug.
Grotius in
Matt. 26.

ἑβραῖοι καὶ ἱερεῖς, make every one a Priest for that time to offer up their own Passeeover. But moreover, it is well known that Philo, though he were a Jew by Nation, yet was very * ignorant of Jewish Customs, having been born and bred up at Alexandria: and we have a Specimen of his mistakes here, in that he seems to make this difference between the Passeeover and the other Sacrifices, that they were onely killed by the Priest, but the people themselves killed their own Passeeovers νόμος προσέζει, & νόμος χειραγωγῶν, according to the Law; where he means doubtlesse that in Exod. 12. 6. The whole Assembly of the Congregation of Israel shall kill it. For this is that Solenne delirium of our late Authours also, which we have chastized before. But if he mean moreover, that the people did not onely kill their Passeeovers, but doe all other Priestly offices concerning them, when he saies they were ἑβραῖοι καὶ ἱερεῖς - this, as it hath no ground from Scripture, (and I think will hardly find a Patron now to defend it) so it doth not prejudice our opinion of the Passeeover's being a Sacrifice, but still much confirm it.

Secondly, It may seem to some a kind of

of impossibility to conceive how so many Sacrifices as there must be at every Passeeover could all be offered upon one Altar, since there were no more by the Law permitted.

To which neverthelesse I need not answer any thing but this, That there was nothing but the Fat and some of the Inwards burnt upon the Altar; and that the Bignesse of the Altar was greater then perhaps is ordinarily conceived: For under the second Temple the Area thereof upon the Top was a Square of twenty eight Cubits, as the Talmudists constantly relate; to which *Josephus* also agreeth very near, if the difference of those Cubits which he useth be allowed. Onely they may please to learn from the Instance of *Josiah's* Passeeover, which was said to be so great, that *there was no Passeeover like to that kept in Israel from the days of Samuel the Prophet unto that time*, that this was possible to be done: For it either is or must be confessed, that then they were all offered upon the Altar.

2 Chro. 35.

But lastly, we must confesse ingenuously that there is one great Difficulty yet behind concerning our Saviour's last Passeeover, which, according to the ge-

neral consent of our best Divines, Critics and Chronologers, was kept a day before the *Jews* kept their Passeeover: Whether therefore his Paschal-Lamb which he with his Apostles did then eat were first sacrificed at the Temple, and How that could be.

Where not to engage our selves any more then needs we must in that nice and perplexed, but famous, Controversie, concerning *the time of the Jewish Passeeover about our Saviour's death*; it will not be amisse, first, to take notice that the *Latin Church* ever maintained the contrary Opinion against the *Greeks*, viz. That the *Jews* kept the Passeeover on the same night which our Saviour did: and though it be true that of later times most of our best-learned Authours have quitted that Opinion of the *Latins*, and closed altogether with the *Greeks*, as *Paulus Burgensis*, *Munster*, *Scaliger*, and *Casaubon*; yet notwithstanding our Country-man *Mr Broughton* (understanding perhaps better then they did that the Jewish Passeeover was a true and proper Sacrifice, and first, according to God's command, was to be offered up to God, before feasted on) espied a difficulty here
con-

concerning our Saviour's Pasfeover (which they took no notice of) that could not easily be solved; and therefore he thought good *scindere nodum*, as Alexander did, to cut the knot which he could not loose, and absolutely to deny that the Jewish Pasfeover and our Saviour's were then celebrated on two several nights. And he is of late seconded by *Johannes Cloppenburg*, a Belgick Divine, [in an Epistle written upon this Argument to *Ludovicus De Dieu*,] insisting upon the very same ground, because the Paschal-Lamb which *Christ* with his Disciples did eat could not have been sacrificed at the Temple, unlesse it had been at the same time when the Jewish Pasfeover was solemnly celebrated. His words to this purpose expressing fully Mr Broughton's sense are these, *Non potuit mactari Agnus Paschalis extra Templum Hierosolymitanum: In Templo mactari non potuit citra generalem populi consensum: Quare neque Dies mactationis potuit anticipari.* It follows, *Vel ergò dicendum Christum comedissee Agnum non mactatum in Templo, atque hoc factò (quod absit) Legem violasse; (juxta Legem enim Agnus privatim comedendus è Templo deferendus*

rendus domi erat in aedes privatus, post igne absumptum in Templo adipem, & sanguinem delatum ad altare: Vel Judaeos eodem tempore cum Christo Pascha celebrasse.

But I must confesse, although I am as much addicted to that Hypothesis of the Passeeover's being a Sacrifice, and as tender of it, as Mr Broughton could be or any body else; yet I cannot but yield my self captive to Truth, on which side soever it presents it self, and though it be *his reduction of it*, (as Aristotle saith a Philosopher should do,) to the destruction of our own Phenomena.

And indeed those two places especially, brought out of S. John's Gospel, to prove that the Jews kept their Passeeover the day after our Saviour did his, seem to me to be unanswerable, nor any way cured by those *objections* which are applied to them.

The first is Chap. 19. ver. 14. where, the next day after Christ had kept his Passeeover with his Disciples, when Pilate delivered him up to the Jews to be crucified, it is said, that it was then *μαχαριστη* *Παζα*, the Preparation of the Passeeover; where they tell us that by the Preparation of the Passeeover is meant the Preparation

tion

tion of the Sabbath on which the second day of the Feast of the Pässeover fell. But, *en jecur Criticum*! as Scaliger sometimes cries out; and what a far-fetch'd conceit is this?

The second is that in Chap. 18. ver. 28. When *Jesus* was led into *Pilate's* Judgement-hall early in the morning, it is said that *the Jews themselves went not into the Judgement-hall, lest they should be defiled, but that they might eat the Pässeover*. Here we are told that by eating of the Pässeover is meant the eating of the *Chagigah*, that was killed the day before with the Pässeover, whereof something perhaps remained till the day following. And this Gloss is little better then the former: For although they appeal to that place in *Dent. 16. 2.* to prove that the *Chagigah* was sometimes called by the name of *Pässeover*, which indeed, if our English Translation were authentick, would make something for them, *Thou shalt therefore sacrifice the Pässeover unto the Lord thy God of the flock, and the herd,* as if there had been a *Pässeover* of Oxen as well as Sheep; yet in the *Hebrew* the words run thus, *וּבְחַת פֶּסַח לִידוֹה אֱלֹהֶיךָ*, which, according to a several

punctuation, and a several supplying of something that must be understood, may be expounded several ways ; any of which is far better then that which our English Translators unhappily pitch'd upon.

Onkelos in his Paraphrase (which seldom merits that name, being indeed commonly nothing but a rigid Version) reads it thus, חתום פסחא קרב יהוה אלהיו, מן בני ענא ונכסר קרשיא מן תורי. i. e. *And thou shalt sacrifice the Passeover before the Lord thy God of the sons of the flock, and the Peace-offerings (thereof) of oxen:* which interpretation is followed by *R. Solomon* and *Aben-Ezra*, צאן לחיוב, הפסח ובקר לשלמים, i. e. *Sheep for the Passeover, and Oxen for the Peace-offerings or the Chagigah.* And it may be confirmed from that of *Josiah's* Passeover, 2 Chron. 35. 7. *Josiah gave to the people, of the flock, lambs and kids, all for the Passeover-offerings, to the number of thirty thousand, and three thousand Bullocks:* where the *Bullocks* or the *Herd* are divided from the *Passeover-offerings*, because they served for the *Peace-offerings* or the *Chagigah*, as appeareth from ver. 13. *They roasted the Passeovers with fire according to the*

the ordinance; but the OTHER HOLY OFFERINGS (that is, the Peace-offerings or *Chagigah*) *sod* they in pots, and cauldrons, and pans. Nachmanides hath another interpretation of it to this purpose, *יצוה בפסח והוא השור. שהוכיר כבר, וצאן ובקר אלים ועווים זבני בקר לחוג חגיגה*, i.e. He commandeth here the Passeover, which was a Lamb, as he had said before, (making the pause there;) and *צאן ובקר*, the flock and the Herd, or the Sheep and the Kids, and the young Bullocks, for the *Chagigah*; giving other instances in which the conjunctive particle *Van*, which he doth here supply, is in like manner to be understood.

And this Exposition is rather approved then the former, not onely by *Abrabanel*, but also by the *Karraite* which I have before commended, who, quoting one *R. Aaron* for the Authour of it, doth expresse it thus, *והיה. מאמר וזבחתי מושך, עצמו ואחד עמו וזבחתי פסח ליהודה אלהות וזבחתי צאן ובקר ממי ולא למרחי חכמה ודעה* (Thou shalt sacrifice) i.e. *The word וזבחתי* (Thou shalt sacrifice) is to be repeated *אחד ואחד* before THE FLOCK AND THE HERD, thus, And thou shalt sacrifice the Passeover to the Lord thy God, and thou shalt sacri-

Christ anticip. the 7. Passeeover.

37

last day, the **GREAT DAY** of the Feast, *ἡμέρα τῇ μεγάλῃ τῆ ἑορτῆς*. And doubtlesse by the same Evangelist for the *First* day of the Feast, in this place: and therefore the *Jews* did not eat their Passeeover till the night before, which was the same night that our Saviour was crucified.

Which may be strengthened farther by this Argument: That if the *Jews* had celebrated their Passeeover the same night which our Saviour did his, it is certain they would never have gone about immediately with swords and staves to have apprehended him, and then have brought him to the High-priests Hall, and afterward have arraigned him at Pilate's Judgement-seat, and lastly have crucified him; all the same day. For the *First* day of unleavened Bread was by the Law an holy Convocation to the Lord, on which it was not lawfull to doe any work: And we know the *Jews* were rigid enough in observing these Legal Ceremonies.

If then it must be granted that our Saviour with his Disciples kept the Passeeover the night before the vulgar *Jews* did celebrate it, our next work is to shew How it might be probable that our Saviour's

viour's *Passeover* was first sacrificed at the Temple.

And here perhaps I might run for shelter to that Story in *Suidas*, upon the word *ἱερεὺς*, that *Christ* was enrolled into the number of the two and twenty Legal Priests that served at the Altar; from the pretended Confession of an ancient Jew in *Justinian's* time: and then he might possibly sacrifice his own *Passeover* at the Temple, though the *Jews* had not solemnized theirs till the day after: But that I hold this to be a mere Fable, and that not onely ridiculous, but impious.

Or I might take up the Opinion of the *Greeks*, that *Christ* did not keep a true Legal *Passeover*, but a Feast of Unleavened Bread in imitation of it; or, as the learned *Hugo * Grotius* (who hath lately asserted this Opinion) expresseth it, not *Παζχα δειπνῶν*, but *ἀρτυροφάγῳ*, such as the *Jews* at this day keep, because the Temple being down, their Sacrifices are all ceased. But this Opinion hath been exploded by most of our late Authours; and indeed I can no way satisfie my self in it, and therefore will not acquiesce in this Answer.

* In An-
not. ad
Matth.
cap. 26.

εὐνοίᾳ

But

But before we be able to give a true account of this *Quære*, we must search a little deeper into the true ground of this difference between our Saviour's Passeeover and the *Jews*.

The common Opinion is, That the *Jews* in our Saviour's time were wont to translate their Festivals from one *Feria* to another upon several occasions; as when-ever two Festivals were immediately to follow one another, to joyn them into one; and therefore when any fell upon the sixth *Feria*, to put it over to the next *Feria* or the Sabbath, to avoid the concurrence of two Sabbaths together: in the same manner as the *Jews* use to do in their Calendar at this day, where they have several Rules to this purpose, expressed by Abbreviatures thus, *Adn*, *Badn*, *Gahaz*, *Zabad*, *Aguz*; whereof each Letter is a Numeral for some *Feria*: The Rule for the Passeeover is *בד*, *Badn*; that is, that it should not be kept on the Second, Fourth, or Sixth *Feria*. (There is an Extract of a Rabbinical Decree to this purpose under the name of R. *Eliezer*, in *Munster* upon *Matth.* chap. 26.) And therefore at this time when our Saviour was crucified, the
Passee-

Passeover falling upon the sixth *Feria*, or Friday, was, say they, by the *Jews* translated, according to this Rule, to the next *Feria*, and kept on Saturday, or the Sabbath; but our Saviour, not regarding these Traditions, observed that day precisely which was commanded in the Law, *וּבְיוֹם הַשְּׁבִיעִי דִּבְרֵנוּ תִּפְגַּע*, *Luk. 22. 7.* that is, as they expound it, *upon which the Passeover O V B H T to have been killed*, which was Friday, the day before.

But, under favour, I conceive that all these Decrees, together with that *Rationarium* or Calendar to which they do belong, were not then in use in our Saviour's time, (although it be so confidently averred by the incomparable *Joseph Scaliger*,) but long since invented by the *Jews*. Which I shall make appear,

First, in that the ancient *Jews*, about and since our Saviour's time, often solemnized as well the Passeovers, as the other Feasts, upon the *Feria's* next before and after the Sabbaths and those other *Feria's* which have been made rejeſtitious since by that Calendar. In the Talmudicall Title *Succoth*, Chapter the last, we read of *יום טוב הסמוך לשבת בין לפניו בין לאחריו*, that is, a Feast going immediately

ly before, or following immediately after, the Sabbath. And in *Betzah*, c. i. יום טוב שחל להיות ערב שבת, and, שחל להיות אחר שבת, a Feast that falls to be on the evening of the Sabbath, or the day after the Sabbath. In *Chagigah*, the second Chapter, עזרת שחל להיות בערב שבת; which is to the same purpose with the former. More particularly concerning the Passeeover, *Pesachim* chap. 7. sect. 10. *Ossa, nervi, & omne residuum Agni Paschalis, cremantur sexto decimo: Si is dies S A B B A T U M, decimo septimo.* From this and divers the like places of the Talmud *Aben Ezra*, on *Levit. 23. ver. 4.* observes, כמשנה נהג בתלמוד ראשונה שהיה פסח בברך, There be divers instances in the *Misna* and the *Gemara* of the Passeeovers being kept in B A D U, that is, on those days which were made rejectionitious in the late Calendar, the Second, Fourth and Sixth *Feria*. Therefore these Translations were not in use when the Doctors of the *Misna* and *Gemara* lived.

Secondly, in that the Jews ever while the Temple stood observed their Newmoons and Feasts according to the *appearance* of the Moon, and therefore had no Calendar for their Rule to sanctify

fy their Feasts by, but they were then sanctified by the Heavens, as the *Misna* speaks. This is so clearly delivered by R. *Moses Ben Maimon*, in that excellent *Halachah* entituled KIDDUSH HACCHODESH, that I wonder so many learned men that are well skilled in these Authours should misse of it. For having spoken of the Rules of observing the *edoms*, he then addes, that these were never made use of since the *Sanhedrin* ceased in the Land of *Israel*, after the destruction of the Temple; since which time they have used a Calendar, calculated according to the middle motion of the Moon. ודבר זה הלכה למשה מסיני הוא שבזמן שיש מנהגין קובעין עלפי הראייה ובזמן שאין שם מנהגין קובעין עלפי החשבון הורה שאנו מחשבים בו היום ואין נוקקין לראיה אלא פעמים שהיה יום שקובעין בחשבון זה הוא יום הראייה או קודם לו ביום או אחריו ביום : *Et hæc erat Traditio Moysi in monte Sinai, quod omni tempore quo duraret Sanhedrin, constituerent Neomenias juxta פסוק : hoc vero tempore quo jam cessavit Sanhedrin, constituerent secundum Calculum hunc Astro-nomicum quo nos hodie utimur : necullo modo jam ad פסוק nos astringimus, cum sæpe*

ſepe contingat ut dies Legitimus ſecundum noſtrum Calculum vel concurrat cum Lunari ꝑaſſe, vel antevortat eam unicâ die, vel etiam ſubſequatur. And again a little after moſt punctually, ומאימתי התחילו כל ישראל לחשוב בחשוב זה מסוף חכמי תלמוד בעת שחרבה ארץ ישראל ולא נשאר בית דין קבוע אבל בימי חכמי משנה וכן בימי חכמי תלמוד עד ימי אביו ורבא על קבועת ארץ ישראל היו סומכין: *Quando primum ceperunt omnes Iſraelitæ computare ſecundum hunc Calculum? A ſine Doctorum Talmudicorum, quando jam deſolata erat terra Iſrael, neque erat Conſiſtorium aut Synedrium quod determinaret: Nam per omnes dies Doctorum Miſnæ & Doctorum Gemaræ, uſque ad Abaum & Rabbaum, acquieſcebant omnes Judæi in Sanctione terræ Iſraelis.* And thoſe Rules forementioned of not keeping the ſeveral Feaſts upon ſuch and ſuch *Feria's* were made together with this Calendar, as the ſame Authour there alſo avoucheth: אין קובעין בחשבון זה בימי אד'ו לפי שהחשבון זה הוא לקבוצ הירח והשמש בהליכה אמצעי לא במקום אמת לפיכך עשו יום קביעה ויום רחידה; i.e. *In this Account they never conſtituted the New-moon of Tiſri upon Adu, becauſe this Account was*

E. made

made according to the Conjunction of the Sun and Moon in the middle motion; therefore now they constituted some Legitimate and other Rejections days, which they could not do before, when the New-moon (and therefore all the other Feasts) was determined according to the *Qalnas*.

But the *Talmud* was not completely finished till about the 500. year of the Christian *Æra*; therefore this Jewish Calendar, and these Rules concerning the Translation of Feasts, were not in being till about that time, and so could be no reason of this difference between the time in which our Saviour solemnized the Pasleover, and the other Jews.

For farther confirmation hereof, we may observe that the *Karraites*, which have rejected the fond Traditions of the Pharisees, retain still the ancient custome of reconing their New-moons *שנה ו' קלנאס*, as * *Scaliger* himself hath well observed: though in this he were mistaken, that he thought they had assumed it of late, merely out of hatred to the other Jews; whereas they have kept it in a constant succession from Antiquity, and hold it still, as necessary by Divine Right. *אמנם הוא מההעתק* (saith my Author)

שכל

* *Emend.**Temp.*

p. 149,

150.

שכל ישראל מודים בה שמומן המלכות היו
מקדשים החדשים בראיית הירח : ועוד
מהקש נח הדבור יודע הענין ממלת חדש
יודע שהוא חדש הדבר והוא חדש ירח
: *This is confessed by all Israel,*
that from the time of the Kingdom they
were ever wont to consecrate the New-
moons by the φάσις . and the very Etymon of
the word Chodesh implies so much , for it
signifies the Renewing of something ; so that
it is denominated from the Change of the
Moon , or Phasis , as the Epocha and be-
ginning of it. And this is one of the great
Controversies to this day between those
two Sects of the Jews, the קראים or Kar-
rai, and רבנים or Rabbanai ; which is
grown at length to such a height, that the
Karraites , decyphering the conditions
of those Witnesses whose Testimonies
might be accounted valid for the φάσις ,
make this for one, that they should no
way belong to the Sect of Rabbanists :
which perhaps to observe in the Au-
thour's own words would not be unplea-
sing τοῖς φιλαρχαίοις καὶ φιλολόγοις. התנאי השני
שלא יהיה חלוק בדעתו בקדוש החדש מדעת
חכמינו והנה מזה הצד ראוי לקבל עדות
הישמעלים מפני שהם הולכים אחרי דעת
חכמינו בענייני הראייה וברוב הזמנים אט
שנים

שׁוּיִם עִמָּהֶם וְאִין רֵאוּי לִקְבֵּל לָנוּ עֲדוּת
 הַרְבֵּנִים מִפְּנֵי שֶׁהֵם חִלּוּקִים מִמֶּנּוּ בִּזְחָאע"פ
 שְׁאֲחִינוּ וּבִשְׂרָנוּ הֵם אִמְנָם בִּזְחָ מְרוּ וְעֲצָבוּ
 אֶת רוּחַ קִדְשׁוֹ : i. e. *A second condition is,*
that they be not such as hold an opinion con-
cerning the Sanctification of the New-moon
different from the Opinion of our Wise-men.
And therefore in this regard we may re-
ceive the Testimony of the Ishmaelites,
(that is, the Turks and Saracens,) because
they follow the opinion of our Wise-men
concerning the Phasis, and in most of their
appointed times they agree with us: But
we may not receive the testimony of any
one that is of the Sect of the Rabbins, be-
cause they are divided from us in this; and
although they be our brethren and our flesh,
yet herein they have rebelled and grieved
his holy Spirit.

Having thus disproved the common
 and received Opinion, and removed the
 False Ground of this Difference of time
 between our Saviour's Passeeover and
 the Jews, we come in the next place to
 lay down the True, which must be
 derived from that way of reckoning
 the Moneths, and of determining the
 ראש החדש, the Head or Beginning of the
 moneth, which was in use in our Sa-
 viour's

viour's time, which (as we have shewed already in general) was by the *φάσις* : so it will be expedient to describe the whole manner of it more particularly from authentick Authours*.

* Talmud.
Babyl. in
Rosh Ha-
shanah, &
Maimon.
in Kaddush
Hachod.

In the great or outer Court of the Temple there was a house called *Beth-Jazek*, where the Senate sate all the thirtieth day of every moneth, to receive the Witnesses of the Moon's apparence, and to examine them. And here they always had a Feast provided for the entertainment of those that came, to encourage men to come the more willingly. In ancient times they did admit of Strangers, and receive their Testimony, if it were approved upon examination. But when the Hereticks (that is, the Christians) afterward grew up, by whom (they say) they were sometimes deluded, they began to grow shy, and to admit of none but such as were approved of to be of the *Jews* Religion. If there came approved Witnesses upon the thirtieth day, of the *φάσις* seen, then the chief man of the Senate stood up and pronounced MEK UDDASH, *It is sanctified*: and the people standing by caught the word from him, and cried out

MEKUD DASH, MEKUD DASH. Whereupon there was notice presently given to all the Country : which was done at first by Torches from Mountain to Mountain, till at length the Christians (they say) abused them in that kind also with false Fires ; wherefore they were fain to send Messengers from place to place over the whole Land to give intelligence of the New-moon. But if, when the Consistory had sate all the thirtieth day, there came no approved Witnesses of the *qáms*, then they made an Intercalation of one day in the former month, and decreed the following one and thirtieth day to be the Calends. And yet notwithstanding, if after the fourth or fifth day there should come some Witnesses from afar, that testified they had seen the *qáms* in its due time, nay though they came toward the end of the moneth, (אפילו באו בסוף החדש) the Senate, when they had used all means by affrighting them from that Testimony, that so, if it were possible, they might decline a new Consecration, (after they had already made an *Embolism* in the former moneth,) if the Witnesses remained constant, were then bound to alter the beginning of the moneth,

moneth, and recon it a day sooner, to wit, from the thirtieth day.

Here we see the true Ground of the Difference of a day that might arise continually about the Calends of the moneth, and so consequently about any of the other Feasts, which did all depend on them; *viz.* between the true time of the Moon's *phases*, upon the thirtieth day, and that of the Senate's Decree, a day after. For since it appears out of their own Monuments, how unwilling they were, having once made a Consecration of the *Neomenia*, to alter it again; it may be probably conceived that in those degenerated times the Senate might many times refuse to accept the Testimony of undoubted Witnesses: And then it seems they had such a Canon as this, בית דין שקדשו את החודש בין שוגגים בין מוטעים הגה זה מקודש וחייבין הכל לתקן המועדים על היום אע"פ שזה יודע שטעו, *That whatsoever time the Senate should conclude of for the Calends of the moneth, though it were certain they were in the wrong, yet all were bound to order their Feasts according to it:* Which I cannot think was approved of by our Saviour and the most pious Jews. And therefore I conceive it

moſt probable, that this was the very caſe between our Saviour's Paſſeover and the *Jews*, in that he followed the True *phases*, confirmed by ſufficient and aſſured Witneſſes; but the other *Jews* ſuperſtitiouſly obſerved the pertinacious Decree of the Senate or *Sanhedrin*, which was for the day after.

And now at laſt we are come again to the *Acme* of the Queſtion that was firſt propounded, How our Saviour's Paſſeover, notwithstanding all this, might be ſacrificed the day before thoſe of the other *Jews* were.

To which I answer, That upon this Ground, not onely our Saviour and his Apoſtles, but alſo divers others of the moſt religious *Jews*, kept the Paſſeover upon the fifteenth day from the true *phases* of the Moon, and not from the Senate's Decree: which I may confirm from the Teſtimony of *Epiphanius*, that reports there was at this time *δις*, a Tumult and contention, amongſt the *Jews* about the Paſſeover; and ſo we may eaſily perſuade thoſe other Evangelists, that intimate *Chriſt's* Paſſeover to have been ſolemnized when many others kept it, to agree with S. *John*, who

*In Panayio
Her. II.*

who assures us that it was also by divers *Jews* kept the day after. Now it was a Custom among the *Jews*, in such doubtfull cases as these, which oftentimes fell out, to permit the Feasts to be solemnized, or Passeovers killed, on two several days together. *Maimonides* affirmeth, that in the remoter parts of the land of *Israel* they alway solemnized the Feast of the New-moons two days together; nay, in *Jerusalem* it self, where the Senate sate, they kept the New-moon of *Tisri*, which was the beginning of the year, twice, lest they should be mistaken in it. In the *Talmud* we have an instance of the *Passeover's* being kept two days together, because the New-moon was doubtfull, in *Gemara Rosh Hashanah*, cap. 1. Hence the *Karraites*, who still keep the ancient custome of observing the Moon's phases, retain it as a Rule to this day, לעשות שני ימים מספק, *observare duos dies propter dubium*. Nay the *Rabbinicall Jews* themselves, since they have changed the *Phasis* for the Synod or Conjunction of the Moon in the middle motion; in imitation hereof still observe to keep the *Passeover* two days together, *iisdem Ceremoniis*, as the learned Authour
of

72 *The Paffeover Two days together.*

of the Jewish Synagogue reports : and *Sealiger* himself, not onely of that, but also of the other Feasts, *Judæi post institutionem hodierni computi eandem solennitatem celebrant biduò, propterea quòd mensem incipiant à medio motu Lunæ : itaque מספק מחבורת המארים, propter dubium Conjunctionis Luminarium, Pascha celebrant 15. & 16. Nisan, Pentecosten 6. & 7. Sivan, Scenopegia 15. & 16. Tisri; idque vocant יום טוב שני של גליות, Festum secundum Exsiliorum.*

Now then we see that nothing hinders but that *the Paffeover might be a Sacrifice.* And thus we have hitherto cleared the way.

C H A P. IV.

Demonstrated, that the Lord's Supper in the Christian Church, in reference to the true Sacrifice of Christ, is a Parallel to the Feasts upon Sacrifices both in the Jewish Religion and Heathenish Superstition.

BUT lest we should seem all this while to set up Fancies of our own, and

and then sport with them, we come now to demonstrate and evince that *the Lord's Supper* in the proper *Notion* of it is EPULUM EX OBLATIS, or A FEAST UPON SACRIFICE; in the same manner with the *Feasts* upon the *Jewish Sacrifices* under the Law, and the *Feasts* upon ΕΙΔΩΛΟΘΥΤΑ (*things offered up to Idols*) among the *Heathens*: And that from a place of Scripture where all these three shall be compared together, and made exact *Parallels* to one another.

I CORINTH. Chap. 10.

14. *Wherefore, my dearly beloved, flee from Idolatry.*

15. *I speak as to wise men, judge ye what I say.*

16. *The Cup of Blessing which we blesse, is it not the Communion of the Bloud of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

18. *Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar?*

20. *Now I say that the things which the*
Gen-

Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils.

21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils.*

Where the Apostle's Scope being to convince the *Corinthians* of the unlawfulness of eating things sacrificed to Idols, he doth it in this manner: shewing, that though an Idol were truly Nothing, and things sacrificed to Idols were physically Nothing, as different from other Meats; [as it seems they argued, and *S. Paul* confesses, ver. 19.] yet morally and circumstantially, to eat of things sacrificed to Idols in the Idols Temple, was to consent with the Sacrifices, and to be guilty of them.

Which he doth illustrate, First, from a *Parallel Rite* in Christian Religion; where the eating and drinking of the Body and Bloud of *Christ*, offered up to God upon the Crosse for us, in the *Lord's Supper*, is a real Communication in his Death and Sacrifice: ver. 16. *The Cup of Blessing which we blesse, is it not the Communion*

munion of the Bloud of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

Secondly, from another Parallel of the same Rite among the Jews; where always they that ate of the Sacrifices were accounted partakers of the Altar, that is, of the Sacrifice offered up upon the Altar: ver. 18. *Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar? In veteri Lege quicunque admittebantur ad edendum de Hostiis oblati, censebantur ipsius Sacrificii, tanquam pro ipsis oblati, fieri participes, & per illud sanctificari:* as a late Commentator fully expresses it.

Therefore as to eat the Body and Bloud of Christ in the Lord's Supper is to be made partaker of his Sacrifice offered up to God for us; as to eat of the Jewish Sacrifices under the Law was to partake in the Legal Sacrifices themselves: so to eat of things offered up in Sacrifice to Idols was to be made partakers of the Idol-Sacrifices, & therefore was unlawful.

For, *the things which the Gentiles sacrifice, they sacrifice to Devils;* but Christ's Body and Bloud was offered up in Sacrifice unto God, and therefore they could not

76 *The Lord's Supper a Feast, &c.*

not partake of both together, the Sacrifice of the true God, and the Sacrifice of Devils. *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the table of Devils.* S. Paul's Argument here must needs suppose a perfect *Analogy* between these three, and that they are all *Parallels* to one another, or else it hath no strength. Wherefore I conclude from hence, That the LORD'S SUPPER is the same among *Christians* in respect of the *Christian Sacrifice*, that among the *Jews* the *Feasts* upon the *Legal Sacrifices* were, and among the *Gentiles* the *Feasts* upon the *Idol-Sacrifices*; and therefore EPULUM SACRIFICIALE, or EPULUM EX OB-LATIS. "ΟΠΕΡ ΕΔΕΙ ΔΕΙΞΑΙ.

C H A P. V.

*The Result of the former Discourse :
That the Lord's Supper is not a
Sacrifice, but a Feast upon a Sa-
crifice.*

THUS having declared and demonstrated the True Notion of the
Lord's

Lord's Supper, we see then how that Theological Controversie, which hath cost so many Disputes, *Whether the Lord's Supper be a Sacrifice*, is already decided: For it is not SACRIFICIUM, but EPULUM ΕΚ ΤΗΣ ΘΥΣΙΑΣ· not A SACRIFICE, but a *Feast upon Sacrifice*; or else, in other words, not OBLATIO SACRIFICII, but, as *Tertullian* excellently speaks, PARTICIPATIO SACRIFICII, not the Offering of something up to God upon an Altar, but the Eating of something which comes from God's Altar, and is set upon our Tables. Neither was it ever known amongst the Jews or Heathens, that those Tables upon which they did eat their Sacrifices should be called by the name of *Altars*. *S. Paul*, speaking of the Feasts upon the Idol-Sacrifices, calls the places upon which they were eaten *the Tables of Devils*, because the Devils meat was eaten on them; not the *Altars* of Devils: and yet doubtlesse he spake according to the true propriety of speech, and in those technicall words that were then in use amongst them. And therefore, keeping the same Analogy, he must needs call the *Communion-Table* by the

the name of *the Lord's Table*, i. e. the Table upon which *God's Meat* is eaten; not his *Altar*, upon which it is offered. It is true, an *Altar* is nothing but a *Table*; but it is a *Table upon which G O D himselfeats*, consuming the Sacrifices by his *holy Fire*: but when the same *Méat* is given from *G O D* unto *U S* to eat of, the relation being changed, the place on which *W E* eat is nothing but a *Table*.

And because it is not enough in any Discourse, as *Aristotle* well observeth in his *Ethicks*, to confute an Error, unlesse we can also shew *τὸ αἴτιον τῆς ψεύδους*, the Cause of that Error; having thus discovered *the True Notion of the Lord's Supper*, we may easily from hence discern also how that mistake grew up, and that by the degeneration of this Truth. There is a Sacrifice in the Lord's Supper symbolically, but not there as offered up to God, but feasted on by us; and so not a *Sacrifice*, but a *Sacrificial Feast*: Which began too soon to be misunderstood.

CHAP. VI.

The farther Improvement of that General Notion, How the Lord's Supper is a Federal Rite between God and us, at large; concluded with a memorable Story out of Maimonides and Nachmanides.

I Should now come to make some farther Improvement of this General Notion of the Lord's Supper, by shewing what these Feasts upon the Sacrifices did signifie under the Law; and then applying the same in a more perfect manner to the Lord's Supper under the Gospel, being warranted thereunto by that Analogy which is between them. But because there may be divers Glosses and Interpretations of these Feasts upon the Sacrifices, which are obvious to every common understanding, we will decline them all, and pitch onely upon one; which is not so vulgarly understood; and it is this, *That the Eating of God's Sacrifices was a FEDERAL RITE between*
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God and those that offered them; according to the Custom of the Ancients, and especially in those Oriental parts, to confirm and ratify their Covenants by Eating and Drinking together.

Gen. 26.

Thus when Isaac made a Covenant with Abimelech the King of Gerar, the Text saith, *He made him and those that came with him a Feast, and they did Eat and Drink, and rose up betimes in the morning, and swore to one another.*

When Laban made a Covenant with Jacob, Gen. 31. ver. 44. Now therefore come (saith Laban) let us make a Covenant, I and thou; and let it be for a witnesse between me and thee: Then it follows in the Text, *They took stones, and made a heap, and did Eat there upon the heap; and Laban called it JEGAR-SAHADUTHA, in his Chaldee Tongue, but Jacob (in the Hebrew Language) GALEED, i. e. A heape of witnesse; implying that those Stones upon which they had eaten and drunk together should be a witnesse against either of them that should first violate that Covenant.* R. Moses Bar Nachman in his Comment thus glosseth upon this place, *אכלו שם מעט לזכרון שהיו דוד באים בברית לאסל שניהם*

שניהם מלחם אחד לחברה ולאבה ואדרי
 בואם בשבועה וכברית ובח ועשה להם
 כרה גדולה, i. e. *They did eat there a little
 upon the heap for a Memoriall: because it
 was the manner of those that entred into
 Covenant to eat both together of the same
 Bread, as a Symbol of Love and Friendship.*
 And Isaac Abrabanel much to the same
 purpose, היה מנהג בנייהם שהוא כלים
 לחם על שלחן אחד יושבו לאחים נאמנים
 i. e. *It was an ancient custom amongst them,
 that they which did eat Bread together up-
 on the same Table should be accounted ever
 afterward as entire Brethren.* And in this
 sense he conceiveth that place, *Lamen-
 tations 5. 6.* may be expounded, *We
 have given the hand to the Egyptians and
 to the Assyrians by fulnesse of Bread,*
 i. e. *We have made a Covenant with
 them.*

Joshua 9. verse 14. when the Gibeonites
 came to the Israelites, and desired them
 to make a League with them, it is said,
*The men of Israel took of their victuals, and
 asked not counsell of the mouth of the Lord;*
 that is, they made a Covenant with
 them, as Kimchi learnedly expounds it,
 לקחו מצידים ואכלו ממנו בכרית כר שביטחו
 בהם, *Acceperunt de Viatico ipsorum, &*

comederunt cum illis per modum Fæderis.
For so it follows afterward in the Text,
And Joshua made peace with them.

Hence also was that emphaticall expression, *Psalm 41. 9.* Spoken literally by David of Achitophel, *Mine own familiar friend, that did eat of my Bread, hath lift up the heel against me;* but seeming prophetically to glance at Judas, that dipping with Christ in the same dish betrayed him. The singular Emphasis of which speech we, that are unacquainted with this Custom of the Oriental nations, cannot easily perceive; neither can we any-where better learn it then from that passage of Celsus in Origen, who, carping at that History of Judas his betraying Christ in the Gospel, as an incredible thing, made in the mean while an excellent Comment upon this Prophecy, when he little thought of it. *Ὁν ἀνδρώπῳ μὲν ὁ κοινωσίους τεταπίχης ἐκ ἀν' αὐτῷ ἐπιβλεψέσθαι, πολλῶν πλείον ὁ δὲ ὡς συνδωχῆδε ἐκ ἀν' αὐτῷ ἐπιβλεῖν ἐχέτω,* i. e. *Si homini nemo insidiaretur ejusdem mense particeps, multo minus Deo.* And Origen's Reply to him, which shews that though this were an unusual thing, yet it sometime came to passe, is very pregnant also for our purpose: *Τὴς γὰρ ἐκ οὐδεν*

ἐν πολλὰ κατανήκτες ἀλῶν καὶ τετραγίης ἐπιβύλαις
 τῆς συνείσεως ἢ καὶ πλήρης ὄντων ὁ Ἕλληνας καὶ Βαρβάρων
 ἰσοεία πλείων παρὰ φύσιν. Καὶ ὁρεσίζων καὶ ὁ Πα-
 ρισίος Ἰαμβόπουλος. Ὁ Διόμωβος μετὰ ἀλλας καὶ τετραγίαν
 πινόμενος ἀδυνάμεια, φησὶ πρὸς αὐτὸν, "Ὅρα καὶ ἐν-
 οῦδος μέγαν, ἀλλὰ καὶ καὶ τετραγίαν. i. e. *Quis*
ignorat multos ad communionem Salis &
Mense adhibitos insidiosos tamen suis con-
tubernaliibus? Plena est Historia tam Gre-
corum quàm Barbarorum exemplis ejusmo-
di. Et Parisius ille Iamborum scriptor, ex-
probrans Lycambe violatum Fœdus quod
Sal & Mensa conciliaverat, sic eum allo-
quitur, Sacramentum irritasti magnum,
Salem atque Mensam. All which makes
 manifest what an hainous offence it was
 accounted anciently, to be guilty of the
 breach of a Covenant which had been
 confirmed by Eating and Drinking toge-
 ther.

In the seventh verse of *Obadiah*, that
 Prophet speaks to *Edom* in this manner,
All the men of thy confederacy have brought
thee to the border; the men that were at
peace with thee have deceived thee; they
that eat thy Bread have laid a wound un-
der thee.

In the New Testament, that place
 (*John* the fourth, verse the ninth) is

well observed by *Heinsius* in his *Aristarchus* to carry this notion, *How is it that thou, being a Jew askest drink of me, being a woman of Samaria? Suavissime dictum* (saith that forenamed Critick) *ex eorum more qui, cum peregrini essent, aut alieno fuissent animo, animis conciliandis Cibus mutuò ac Potum alter alterius gustabant.*

Wherefore I think from all these Instances I may conclude that this is the true Erymon of that Hebrew word בְּרִית, which signifies a Covenant or any Federall Communion betwixt parties, from בָּרָה comedere, because it was the constant Custom of the Hebrews and Oriental Nations to establish Covenants by eating and drinking together; as hath been shewed.

And as the Jews, so likewise did the Heathens in the same manner use to ratifie their Covenants between parties by Eating together. *Lucian* in *Toxaris* reports it of the *Scythians*, That when any one was injured, and could not revenge himself, the manner was, that he should kill an Ox and cut it into small pieces; which being boiled, he was to sit down by them with his hands behind him, (which was a gesture of earnest supplication

cation amongst them,) and then who-
 ever was minded to help him came, and
 did eat a piece of his Flesh, and so with
 this Ceremony promised to assist him.
 And this was counted a sacred and invio-
 lable Covenant of mutuall defence be-
 tween them; whence that Greek Pro-
 verb, *Ἐν βούτρῳ ἐσθίειν, In tergore bovis*
desedit, of which *Erasmus* in his *Adagies*.

Herodotus reporteth of the *Persians*,
 that they made their Leagues and Cove-
 nants at Feasts: and of the *Nasamonies* a
 People of *Libya*, that they composed
 Peace by stretching out a Cup full of
 Wine to each other, and pledging one an-
 other in it. *Alexander ab Alexand.* relates
 this of the *Thracians* and *Egyptians*, that
E cornibus boum (quæ veteribus Poculorum
loco erant) Vina sibi invicem propinantes, id
firmissimum contracti Fæderis vinculum
esse putabant. *Curtius* reporteth of the
Macedonians, quòd patrio ritu Fædus quod
sanctissimum vellent haberi sic inibant, ut
Panem gladio divisum uterque libaret.

And therefore *Alexander*, when he
 fell in love with *Roxana*, commanded
 Bread forthwith to be brought before
 him; which when he had divided with
 his sword, and they had both tasted to-

gether of, he took her presently to himself as his Wife. And there remaineth a Custome to this day, something like this, at Weddings in many Countries, That when the Bridegroom and Bride are come from Church, they have a piece of Cake brought them, which when the Bridegroom hath tasted, he gives it to the Bride to taste of likewise, in token of a Covenant between them. The *Germans* still use to conclude of Bargains, and ratifie Friendship between parties, by drinking together, as appeareth by that phrase which they have, *den Frieden trinchen, Pacem bibere.*

In like manner, I say, the Eating of Sacrifices, which were God's meat, was a *Federall Rite* between God and those that did partake of them, and signified that there was a Covenant of Friendship between him and them.

For the better conceiving whereof, we must observe, That *Sacrifices*, beside the nature of *expiation*, had the Notion of *Feasts*, which God himself did, as it were, feed upon. Which I explain thus: When God had brought the children of *Israel* out of *Egypt*, resolving to manifest himself in a peculiar manner

manner present among them, He thought good to *Dwell amongst them* in a visible and externall manner; and therefore while they were in the Wildernesse and sojourned in Tents he would have a *Tent or Tabernacle* built, to sojourn with them also. This Mystery of the Tabernacle was fully understood by the Learned *Nachmanides*, who in few words, but pregnant, thus expresseth it, עקר החפץ במשכן הוא מקום מנוחת השכינה and again, סוד המשכן הוא שיהיה העבור אשר שכן על דרסיני שוכן עליו: that is, *The Mystery of the Tabernacle was this, that it was to be a Place for the Shechinah or Habitation of Divinity to be fixed in*: And this, no doubt, as a special Type of God's future *Dwelling in Christ's Humane Nature*, which was the **TRUE SHECHINAH**. But when the *Jews* were come into their Land, and had there built them Houses, God intended to have a fixed Dwelling-house also, and therefore his moveable Tabernacle was to be turned into a standing Temple. Whence by imitation came all those Temples among the Heathens, which they apprehended as so many places of peculiar Residence or Habitation for their Deities,

next

next the Heavens, to dwell in; as appears by that of *Siliva*, amongst many others,

——— *Tarpeie Pater, qui Tempia secundam
Incolis à Cælo sedem* ———

Now the Tabernacle or Temple being thus as a *House* for God to dwell in visibly, to make up the *Notion* of *Dwelling* or *Habitation* complete, there must be all things suitable to a House belonging to it. Hence in the Holy Place there must be a *Table* and a *Candlestick*, because this was the ordinary Furniture of a Room; as the fore-commended *Nachmanides* observes, מסך השלחן והמנורה שרים, בליים כמדרו ויוורו על ענין המשכן i. e. He addeth a *Table* and a *Candlestick*, because these suit the *Notion* of a *Dwelling-House*. The *Table* must have its *Dishes*, and *Spoons*, and *Bowls*, and *Covers*, belonging to it, though they were never used, and always be furnished with *Bread* upon it. The *Candlestick* must have its *Lamps* continually burning.

Hence also there must be a *continual Fire* kept in this House of God's upon the *Altar*, as the *Focus* of it: to which *Notion* I conceive the Prophet *Esay* doth allude, Chap. 31. ver. 9. אשר אור לו בציון ותנוה

וְחָנַן בִּירוּשָׁלַם: which I would thus
 translate, *Qui habet ignem suum in Sion,*
& facum suum in Jerusalem.

And besides all this, to carry the No-
 tion still farther, there must be some
 constant Meat and Provision brought into
 this House, which was done in the Sa-
 crifices, that were partly consumed by
 Fire upon God's own Altar, and partly
 eaten by the Priests, which were God's
 Family, and therefore to be maintained
 by him. That which was consumed upon
 God's Altar was accounted GOD's
 MESSE, as appeareth from the first
 Chapter of *Malachy*, where the Altar
 is called GOD's TABLE, and the
 Sacrifice upon it GOD's MEAT;
 Te say, *The Table of God is polluted, and*
the fruit thereof, his Meat, is contempti-
ble: And often in the Law the Sacrifice
 is called God's לֶחֶם, that is, his Bread
 or Food. Whence in that learned He-
 brew Book *Cozri*, the King *Haber* ob-
 jects to the Jew *Cozar* against his Re-
 ligion, that it seemed to place Corpo-
 reity in God, in making him to feed upon
 the Flesh of Beasts in these Sacrifices. To
 which the Jewish Doctor replieth Caba-
 listically in this manner; That as in men
 Cor-

vers. 12.

Corporeal Meat is a means to unite and continue the Soul (which is a Spirit) to the Body : so in the Land of *Israel* the Bloud of Beasts offered up in Sacrifice had an attractive power to draw down Divinity, and unite it to the *Jews*. And methinks this may be a little farther convinced from that passage in the 50. *Psalm*, *If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the Flesh of Bulls, or drink the Bloud of Goats?* For though it be here denied that God did really feed upon the Sacrifices, yet it is implied there was some such Allusive signification in them.

Wherefore it is farther observable, that beside the *Flesh* of the Beast offered up in Sacrifice, there was a *Mincah* or *Meat-offering*, made of Flowr and Oyl, and a *Libamen* or *Drink-offering*, that was always joyned with the Daily Sacrifice, as the *Bread* and *Drink* which was to go along with God's *Meat*.

It was also strictly commanded that there should be *Salt* in every Sacrifice and Oblation; because all Meat is unsavoury without Salt : as *R. Moses Bar Nachman* hath here also well observed,

מפני שאינו ררך כבוד לחיות לחם השם
טפל סבלי מלה, i. e. *Because it was not
honourable that God's Meat should be un-
savoury, without Salt.*

Lastly, all these things were to be con-
sumed on the Altar onely by the Holy
Fire that came down from Heaven, be-
cause they were *God's Portion*, and there-
fore to be eaten or consumed by himself
in an extraordinary manner. And this the
Devil sometime imitated, in some Sacri-
fices offered up to him. For so I under-
stand that passage of *Pindar* in his *Olym-
piacks*, Ode 7. speaking of the *Rhodians*,
That when they had prepared, and were
come to offer Sacrifice to *Jupiter*, they
had by chance forgotten to bring Fire
with them: But *Jupiter*, being conscious
of their good intentions, rained down up-
on them A GOLDEN SHOWER,
that is (as I understand it) A SHOWER
of Fire; A pure imitation of the Sa-
cred Story. Take it in that elegant Poet's
own words.

Καὶ τοὶ δ' αἰθέροις ἔχοντες
ἐπὶ μὲν ἀνέβαιν' ἑκατόχ' εἰ,
τὴν δ' ἄν' ἀνέροις ἱεροῖς,
" Ἄσθ' εἰς ἀκροτάτοι. κείναισι μὲν ἔαν-
δ' αἰγῶν παύσαν,
Πολὺν ὅσι χερσίν.

That

That is, according to *Benedictus* his Metaphrase, *Etenim Rhodii ascenderunt, quamvis non habentes ardentis semen ignis. Verum dum instruunt Sacrificiis igni carentibus aram in arce, illis quidem flavam adducens nebulam, multum pluit [Jupiter] aurum.*

And *Solinus* reports it of the *Vulcanian Hill* in *Sicily*, that they which offered Sacrifice upon it, never put fire to it, but expected it should be kindled from Heaven. His words according to *Salmasius's* Edition are these; *Nec longè inde Collis Vulcanius, in quo qui divine rei operantur, ligna vitea super aras struunt: nec Ignis adponitur in hanc congeriem. Cum proficias intulerunt, si adest Deus, si sacrum probatur, sarmēta, licet viridia, spontè concipiunt, & nullo inflagrante halitu, ab ipso Numine fit accendium. Ibi Epulantes adludit flamma, quæ, flexuosis excessibus vagabunda, quem contigerit non adurit; nec aliud est quàm imago nuncia perfecti ritè Voti.* The place is very remarkable; and where he says thus, *Epulantes adludit flamma*, he alludeth to that custom of Feasting on the Sacrifices, which was before explained.

I will add to all this the words of a late learned

learned Authour, that sometime stumbled unawares upon this very *Notion* which we are now about, and yet expressed it happily in this manner; *Dens ad suam cum populo Judaeorum familiaritatem significandam, sibi ab illo carnes, sanguinem atque fruges in ALTARI atque MENSA offerri voluit, ut ostenderet se quasi COMMUNEM in illo populo habere MENSAM, esse illius CONVIVAM perpetuum, atque ita familiariter cum illis habitare.*

And as it was thus among the *Hebrews*, so it seems that *Sacrifices* had the *Notion* of *Feasts* likewise among the ancient *Persians* that worshipped the *Fire*; of whom *Maximus Tyrius* thus relateth, *On ἐμπόρευον ης πυρὸς τὸν ἐνδύον, Πῦρ Νεωτέρα, ἰδὲν, i. e. bringing in the Sacrifices to the Fire, which was their god, they were wont to say, Ignis Domine, comede.*

The *Sacrifices* then being *God's Feasts*, they that did partake of them must needs be His *CONVIVÆ*, and in a manner *EAT* and *DRINK* with him. And that this did bear the *Notion* of a *Federall Rite*, in the *Scriptures* account, I prove from that place, *Levit. 2. 13. Thou shalt not suffer the SALT OF THE*

THE COVENANT of thy God, be lacking, with all thine Offerings thou shalt offer Salt. Where the Salt, that was to be cast upon all the Sacrifices is called THE SALT OF THE COVENANT, to signifie, that as men did use to make Covenants by Eating and Drinking together, where Salt is a necessary Appendix; To God by these Sacrifices, and the Feasts upon them, did ratifie and confirm his Covenant with those that did partake of them, inasmuch as they did in a manner EAT and DRINK with him.

For Salt was ever accounted amongst the Ancients a most necessary Concomitant of Feasts, and Condiment of all Meats. *לך סעודה שאין סליח בה אינה סעודה*. saith the Jewish Proverb, in *Berachoth*, *Omne Convivium in quo non est salisum, non est Convivium*. And therefore because Covenants and Reconciliations were made by Eating and Drinking, where Salt was always used, Salt it self was accounted among the Ancients AMICITIÆ SYMBOLUM. *אמץ וְ תִּלְכָּה*, *Sal & Mensa*, was used proverbially among the Greeks to expresse Friendship by; *אמץ וְ תִּלְכָּה*, *amitz & tilka*, in the

the words of *Origen* before quoted, out of *Archilochus*, *Sal & Mensam transfredi*, was to violate the most Sacred League of Friendship. *Æschines* in his Oration *De perperam habita Legatione* hath a Passage very pertinent to this purpose, Τὸς ὃς τὴ πόλεως ἄλας καὶ δημοσίαν τραπέζαν καὶ πλείους θεῶν ποιεῖν, *Etenim Civitatis Sales & communem Mensam ait se plurimi facere debere.* Thus I understand that Symbol of *Pythagoras*, τὴ ἄλα παρτίδιδου, (by *Erasmus* his leave) for Friendship and Hospitality. There is a pregnant instance of this very Phrase in the Scripture, *Exra* 4. 14. where our Translatours read it thus, *Because we have maintenance from the King's Palace:* but the words in the Chaldee run after this manner, כָּעַן כָּל-קֶבֶר מֶלֶךְ הֵיכְלָא מִלְּחָנָא, i. e. *quod Sale Palatii salivimus, Because we have eaten of the King's Salt,* [that is, because we have engaged our selves in a Covenant of Friendship to him, by eating of his Meat,] therefore it is not meet for us to see the King's dishonour. That Proverb mentioned in *Tully* makes to this purpose, *Multos modios Salis simul edendos esse, ut amicitie munus completum sit:* Which was, because that Federall

Salt had been so often abused. Nay hence there remaineth a Superstitious Custom amongst us and other Nations to this day, To count the Overturning of the Salt upon the Table ominous, as betiding some evil to him towards whom it falls:

Quia Sal Amoris & Amicitiae Symbolum. And by this time I think I have given a sufficient Comment upon מלח הברית, the Salt of the Covenant in the Text.

Onely I must not forget, that as in God's Sacrifices there was ever Salt to be used, so the like was generally observed in the Heathen Sacrifices; as that one place out of *Pliny*, amongst many, shall sufficiently testify, *Maxima Salis autoritas è Sacris veterum intelligitur, apud quos nulla Sacra sine mola salsa conficiebantur.* And the reason of it also is thus given by that famous Scholiast upon *Iliad. a'. ὅτι οἱ ἅλῃς φιλίας σύμβολον*, because Salt is a Symbol of Friendship: which is the same with that reason given by God, why he would always have Salt in his Sacrifices, because it was מלח הברית, that is, *Sal Symbolum fœderis*, as before was shewn. And this Phrase being thus explained will clearly expound that other Phrase, about which Criticks have labou-

The Lord's Supper a Federal Feast. 97

laboured so much in vain, where the same words are used, but inverted, and a Covenant is called a *Covenant of Salt*; as salt is here called *the salt of the Covenant*, Numb. 18. 19. and 2 Chron. 13. 5: viz. because *Covenants* were established by eating and drinking together, where salt was always a necessary Appendix.

Now therefore, that we may return; As the Legal Sacrifices, with the Feasts upon those Sacrifices, were F E D E R A L L R I T E S between God and men; in like manner, I say, the Lord's Supper under the Gospel, which we have already proved to be E P U L U M S A C R I F I C I A L E, a *Feast upon sacrifice*, must needs be E P U L U M F O E D E R A L E, a *Feast of Amity and Friendship* between God and men; where by Eating and Drinking at God's own Table, and of his Meat, we are taken into a sacred Covenant and inviolable League of Friendship with him.

Which I will confirm from that fore-commended place, whence I have already proved that the Lord's Supper is a *Feast upon sacrifice*. For there the Apostle thus dehorts the *Corinthians* from eating of the Feasts upon Idol-Sacrifices,

G 2 which

which are a Parallel to the Feast upon the Christian Sacrifice in the Lord's Supper, because this was to have Fellowship and Federall Communion with Devils; *The things that the Gentiles sacrifice they sacrifice to Devils, and not to God; and I would not, brethren, that ye should have FELLOWSHIP (or COMMUNION, κοινωνίαν) with Devils.* Where the Comment of S. Chrysostome is excellent to our purpose: *Εἰ γὰρ ἐκ' ἀνθρώπων ἡ κοινωνία αὐτῶν καὶ τραπέζης φιλίας ἀφορμὴ καὶ σύμβολον δίνεται, ἔχοντες καὶ ἐπὶ Δαίμονων τὸ τοῦτο σύμβολον* that is, *If among men to communicate of Bread and Salt be a token and Symbol of Friendship; it must carry the same Notion between men and Devils in the Idol-Feasts.* If therefore to eat the Sacrifice of Devils be to have Federal Communion with those Devils to whom it was offered; then to eat of the Sacrifice of Christ, once offered up to God, in the Lord's Supper, is to have Federall Communion with God.

There is an excellent Story in Maimonides his *Moreh Nevochim* concerning an ancient Custome of the Zabii, of Feasting together with their gods in this Federall way, which will much illustrate this Notion. For going about to

The Zabii's Feasting with their gods. 99

to give the reason why the eating of Bloud was forbidden in the Law, he fetches it from that Idolatrous use of it then in *Moses's* time among the *Zabii's* according to his Principles, who thought the reason of all the Ceremonial Precepts was to be fetched from some such accidentall Grounds, because those Laws were not *Primæ*, but *Secundæ*, intentionis in God. *Multarum Legum rationes & causæ* (saith he) *mihi innotuerunt ex cognitione fidei, rituum, & cultûs Zabiorum.*

By these *Zabii* he means the ancient *Chaldeans*; the word in the Original Arabick, according to the Copy of *Joseph Scaliger*, being thus written, **صبيين**. *A Vento Apeliote sic dicti*, (as he

* observes) *quasi dicas Orientales*. And that Book which *Maimonides* so often quoteth concerning that Nation, their Rites and Religion, is still extant among the *Mahumetan Arabians*, as the same *Scaliger* avoucheth. The Story then is this, according to the Hebrew Translation of *R. Abben Tibbon*, lib. 3. cap. 46.

דע כי היום היה טמא מאד בעיני הצאבה ועם כל זה היו אוכלים אותו לפני שהיו חושבים

חשבים שהוא מוון השדים וכשאכל אותו
 מי שאכלו כבר השתתף עם השדים ויבאורו
 ויריעורו העתידות כמו שידמו ההמון מקעשי
 השדים; i.e. *Licet Sanguis impurus &
 immundus admodum fuerit in oculis Zabi-
 rum; tamen ab illis comestus fuerit, eò quòd
 existimârunt CIBUM HUNC ESSE
 DÆMONUM, & quòd is qui eum
 comedit hâc ratione COMMUNI-
 CATIONEM aliquam cum Dæmoni-
 bus haberet, ita ut familiariter cum illo
 conversentur, & futura ei aperiant.* But
 because others of them did abhor the
 eating of Bloud, as a thing repugnant
 unto Nature, they performed this ser-
 vice in a little different manner. והיו שם
 אנשים שהיו קשה בעיניהם אכילת הדם
 כי הוא דבר שימאסו טבע האדם והיו
 שוחטים בהמה ומקבלים דמו בכלי או בחפירה
 ואיכלים בשר השחוטתה ההיא סביב דמה והיו
 מדמין במעשה הזה שהשדים יאכלו הדם אשר
 הוא מונגס והם יאכלו הבשר ובזה תהיה
 האהבה והאחווה והרעות בהם בעבור שאכלו
 כלם על שלחן אחד ובמושב אחד ויבאו להם
 שדים ההם לפי מחשבתם בחלום ויגידו להם
 העתידות ויועילו להם; i.e. *Maſtantes Be-
 ſtiam aliquam, Sanguinem in circulo ſe-
 dentes comedebant: imaginantes ſibi in
 hoc opere, ipsis CARNEM COME-
 DEN-*

in Feasting with their gods.

101

DENTIBUS, *Demonies* ILLUM SANGUINEM COMEDERE, & hunc esse IPSORUM CIBUM, hocque media AMICITIAM, FRATERNITATEM & FAMILIARITATEM inter ipsos contrahi, quia omnes in una mensa edunt, uno consensu accumbunt.

As for the former part of this Story, I find it also in R. Moses Bar Nachman upon Deuteron. 12. 23. where he goes about to give the reason why Blood was forbidden in the Law, as Maimonides did, although in the first place, he saith, it was because Blood served in the Sacrifices for Expiation, otherwise then Maimonides, (for there was a great Controversie between these two Doctors about the Nature of Sacrifices :) but yet in the second place he brings in this also, Because it was used superstitiously by the Heathens in the Worship of their Idols.

והיתה העבודה היא באכילה מן הדם
כי היו מקבצים הדם לשדים והם אוכלים עליו
וממנו כאילו הם קרואים לשדים לאכול על
שלחן השדים והם ומתחברים עמהם
i. e. והנה היו מתנבאים בו ומגידים עתידות
They performed their Superstitious Worship by eating of Blood in this manner; They

*gathered together Bloud for the Devils
their Idol-gods, and then they came them-
selves, and did eat of that Bloud with them,
as being the Devils GUESTS, and
INVITED to EAT at the TA-
BLE of Devils; and so were JOYNED
in Federall Society with them. And by
this kind of Communion with Devils they
were able to Prophecy, and foretell things to
come.*

F I N I S.

THE FIRST
S E R M O N,
OR A
DISCOURSE

On 1 JOHN chap. 2. vers. 3, 4.
*Hereby we do know that we know him,
if we keep his Commandments, &c.*

By R. CUDWORTH, D. D.

The Second Edition.

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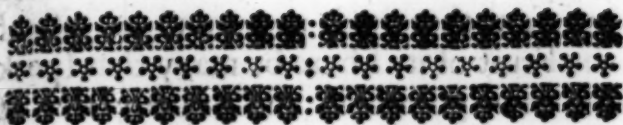
THE FIRST
SERMON

DISCOURSE

ON THE
NATURE AND EXTENT OF THE
GOSPEL

BY
J. H. B. B. B.

LONDON:
Printed by J. H. B. B. B.
MILNERS



THE FIRST
S E R M O N.

I. JOHN Chap.2. Ver.3,4.

*And hereby we do know that we know
him, if we keep his Commandments.
He that saith, I know him, and keep-
eth not his Commandments, is a
liar, and the truth is not in him.*



WE have much enquiry con-
cerning Knowledge in these
latter times. The sons of
Adam are now as busie as
ever himself was about the *Tree of
Knowledge* of good and evil, shaking the
boughs of it, and scrambling for the fruit;
whilest, I fear, many are too unmin-
dful of the *Tree of Life*. And though there
be now no Cherubims with their flaming
swords to fright men off from it; yet
the way that leads to it seems to be so-
litary

litary and untroden, as if there were but few that had any mind to tast of the Fruit of it. There be many that speak of new glimpses and discoveries of Truth, of dawnings of Gospel-light; and no question but God hath reserved much of this for the very Evening and Sunset of the World; for *in the latter days knowledge shall be increased*: But yet I wish we could in the mean time see that *day to dawn* which the Apostle speaks of, and that *day-star to arise in mens hearts*. I wish, whilst we talk of *Light*, and dispute about *Truth*, we could walk more as *children of the Light*. Whereas if S. *John's* rule be good here in the Text, that no man truly knows *Christ* but he that keepeth his Commandments; it is much to be suspected, that many of us which pretend to *Light* have a thick and gloomy *Darknesse* within over-spreading our Souls.

There be now many large Volumes and Discourses written concerning *Christ*, thousands of Controversies discussed, infinite Problems determined concerning his Divinity, Humanity, Union of both together, and what not? so that our Bookish Christians, that have
all

all their Religion in writings and papers, think they are now completely furnished with all kind of knowledge concerning *Christ*; and when they see all their Leaves lying about them, they think they have a goodly stock of knowledge and truth, and cannot possibly misse of the way to Heaven; as if Religion were nothing but a little *Book-craft*, a mere *Paper-skill*.

But if S. John's rule here be good, we must not judge of our knowing of *Christ* by our skill in Books and Papers, but by our keeping of his Commandments. And that I fear will discover many of us (notwithstanding all this Light which we boast of round about us) to have nothing but *Egyptian* Darknesse within upon our hearts.

The vulgar sort think that they know *Christ* enough out of their Creeds and Catechisms and Confessions of Faith: and if they have but a little acquainted themselves with these, and like Parrots conned the words of them, they doubt not but that they are sufficiently instructed in all the mysteries of the Kingdome of Heaven. Many of the more learned, if they can but wrangle and dispute about
Christ,

Christ, imagine themselves to be grown great proficient in the School of *Christ*.

The greatest part of the world ; whether learned or unlearned , think that there is no need of purging and purifying of their hearts for the right knowledge of *Christ* and his Gospel ; but though their lives be never so wicked, their hearts never so foul within, yet they may know *Christ* sufficiently out of their Treatises and Discourses , out of their mere Systems and Bodies of Divinity : which I deny not to be usefull in a subordinate way ; although our Saviour prescribeth his Disciples another method to come to the right knowledge of Divine Truths, by doing of God's will ; *He that will doe my Father's will* (saith he) *shall know of the doctrine whether it be of God.* He is a true Christian indeed , not he that is onely *book-taught*, but he that is *God-taught* ; he that hath an *Unction from the Holy one* (as our Apostle calleth it) *that teacheth him all things* ; he that hath the Spirit of *Christ* within him , that *searcheth out the deep things of God* : For as no man knoweth the things of a man save the spirit of man which is in him ; even so the things of God knoweth

knoweth no man, but the Spirit of God.

Ink and Paper can never make us Christians, can never beget a new nature, a living principle in us; can never form *Christ*, or any true notions of spiritual things, in our hearts. The Gospel, that new Law which *Christ* delivered to the world, it is not merely a *Letter* without us, but a *quickening Spirit* within us. Cold Theorems and Maximes, dry and jejune Disputes, lean Syllogistical reasonings, could never yet of themselves beget the least glimpse of true heavenly light, the least sap of saving knowledge in any heart. All this is but the groping of the poor dark spirit of man after Truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly Truths to us. The secret mysteries of a Divine Life, of a New Nature, of *Christ* formed in our hearts, they cannot be written or spoken, language and expressions cannot reach them; neither can they ever be truly understood, except the Soul it self be kindled from within, and awakened into the life of them.

them. A Painter that would draw a Rose, though he may flourish some likenesse of it in figure and colour, yet he can never paint the sent and fragrancie; or if he would draw a Flame, he cannot put a constant heat into his colours; he cannot make his pensil drop a Sound, as the Echo in the Epigram mocks at him — *si vis similem pingere, pinges sonum.* All the skill of cunning Artizans and Mechanicks cannot put a principle of Life into a Statue of their own making. Neither are we able to inclose in words and letters the Life, Soul and Essence of any Spiritual Truths, and as it were to incorporate it in them.

Some Philosophers have determined, that *ἀγασθὶς* is not *διδασκόν*, *Vertue cannot be taught* by any certain rules or precepts. Men and Books may propound some directions to us, that may set us in such a way of life and practice, as in which we shall at last find it within our selves, and be experimentally acquainted with it: but they cannot teach it us like a Mechanick Art or Trade. No surely, *there is a spirit in man*; and the inspiration of the Almighty giveth this understanding. But

we

we shall not meet with this spirit any-
where but in the way of Obedience: the
knowledge of *Christ*, and the keeping
of his Commandments, must always go
together; and be mutual causes of one
another.

Hereby we know that we know him, if we
keep his Commandments. He that saith,
I know him, and keepeth not
his Commandments, is a liar, and the
truth is not in him.

I Come now unto these words them-
selves, which are so pregnant, that I
shall not need to force out any thing at
all from them: I shall therefore onely
take notice of some few Observations
which drop from them of their own ac-
cord, and then conclude with some Ap-
plication of them to our selves.

First then, If this be the right way
and method of discovering our knowledge
of *Christ*, by our keeping of his Command-
ments; then we may safely draw conclu-
sions concerning our state and condition
from the conformity of our lives to the will
of *Christ*.

H

Would

Would we know whether we know *Christ* aright, let us consider whether the life of *Christ* be in us. *Qui non habet vitam Christi, Christum non habet*; He that hath not the life of *Christ* in him, he hath nothing but the name, nothing but a phanſie of *Christ*, he hath not the ſubſtance of him. He that builds his houſe upon this foundation, not an airy notion of *Christ* ſwimming in his brain, but *Christ* really dwelling and living in his heart, as our Saviour himſelf witneſſeth, *he buildeth his houſe upon a Rock*; and when the floods come, and the winds blow, and the rain deſcends, and beats upon it, it ſhall ſtand impreguably. But he that builds all his comfort upon an ungrounded perſuaſion that God from all eternity hath loved him, and abſolutely decreed him to life and happineſſe, and ſeeketh not for God really dwelling in his Soul; he builds his houſe upon a Quick-ſand, and it ſhall ſuddenly ſink and be ſwallowed up: *His hope ſhall be cut off, and his truſt ſhall be a ſpider's web*; he ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure.

We are nowhere commanded to pry into theſe Secrets, but the wholeſome coun-

counsel and advice given us is this, to *make our calling and election sure*. We have no warrant in Scripture to peep into these hidden Rolls and Volumes of Eternity, and to make it our first thing that we do when we come to *Christ*, to spell out our names in the Stars, and to persuade our selves that we are certainly elected to everlasting happinesse, before we see the *image of God*, in righteousness and true holinesse, shaped in our hearts. God's everlasting Decree is too dazling and bright an object for us at first to set our eye upon. It is far easier and safer for us to look upon the raies of his goodnesse and holinesse as they are reflected in our own hearts, and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance with his heavenly will: as it is safer for us, if we would see the Sun, to look upon it here below in a pail of water, then to cast up our daring eyes upon the body of the Sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is doubtlesse the conformity of his Soul to him. Those divine purposes, what-

soever they be, are altogether unsearchable and unknowable by us, they lie wrapt up in everlasting darknesse, and covered in a deep Abyſſe: Who is able to fathom the bottome of them?

Let us not therefore make this our first attempt towards God and Religion, to perswade our selves strongly of these everlasting Decrees: for if at our first flight we aim so high, we shall haply but scorch our wings, and be struck back with lightning, as those *Giants* of old were that would needs attempt to invade and assault Heaven. And it is indeed a most *Giganticall* Essay, to thrust our selves so boldly into the lap of Heaven; it is the prank of a *Nimrod*, of a *mighty Hunter*, thus rudely to deal with God, and to force heaven and happinesse before his face, whether he will or no. The way to obtain a good assurance indeed of our title to Heaven is, not to clamber up to it by a ladder of our own ungrounded perswasions, but to dig as low as Hell by humility and self-denial in our own hearts. And though this may seem to be the farthest way about, yet it is indeed the nearest and safest way to it. We must *ἀνακαλινῶμεν ἑαυτοὺς*, and *ὑποτασσώμεθα αὐτῷ*, as the

the Greek Epigram speaks, *ascend downward*, and *descend upward*, if we would indeed come to Heaven, or get any true persuasion of our title to it.

The most gallant and triumphant confidence of a Christian riseth safely and surely upon this low foundation, that lies deep under ground, and there stands firmly and stedfastly. When our heart is once tuned into a conformity with the word of God, when we feel our will perfectly to concur with his will, we shall then presently perceive a *spirit of adoption* within our selves, teaching us to cry *Abba, Father*. We shall not then care for peeping into those hidden Records of Eternity, to see whether our names be written there in golden characters: no, we shall find a copy of God's thoughts concerning us written in our own breasts. There we may read the characters of his favour to us, there we may feel an inward sense of his love to us, flowing out of our hearty and unfeigned love to him. And we shall be more undoubtedly persuaded of it, then if any of those winged *Watchmen* above, that are privy to Heaven's secrets, should come and tell us that they saw our names enrolled in those vo-

lumes of eternity. Whereas on the contrary, though we strive to persuade our selves never so confidently, that God from all eternity hath loved us, and elected us to life and happinesse; if we do yet in the mean time entertain any iniquity within our hearts, and willingly close with any lust; do what we can, we shall find many a cold qualm ever now and then seizing upon us at approaching dangers; and when Death it self shall grimly look us in the face, we shall feel our hearts even to die within us, and our spirits quite faint away, though we strive to raise them and recover them never so much with the *Strong waters* and *Aquavive* of our own ungrounded presumptions. The least inward lust willingly continued in will be like a *worm*, fretting the *Gourd* of our jolly confidence and presumptuous persuasion of God's love, and alway gnawing at the root of it; and though we strive to keep it alive, and continually besprinkle it with some dews of our own; yet it will always be dying and withering in our bosomes. But a good Conscience within will be always better to a Christian then *health to his navell, and marrow to his bones*; it will

will be an everlasting cordial to his heart; it will be softer to him than a bed of Down, and he may sleep securely upon it in the midst of raging and tempestuous seas, when the winds bluster, and the waves beat round about him. A good conscience is the best looking-glasse of Heaven; in which the Soul may see God's thoughts and purposes concerning it, as so many shining stars reflected to it. *Hereby we know that we know Christ, hereby we know that Christ loves us, if we keep his Commandments.*

Secondly, If hereby onely we know that we know *Christ*, by our keeping his Commandments; then *the knowledge of Christ doth not consist merely in a few barren Notions, in a form of certain dry and saplesse Opinions.*

II.

Christ came not into the world to fill our Heads with mere Speculations, to kindle a fire of wrangling and contentious dispute amongst us, and to warm our spirits against one another with nothing but angry and peevish debates, whilst in the mean time our Hearts remain all ice within towards God, and

have not the least spark of true heavenly fire to melt and thaw them. *Christ* came not to possesse our brains onely with some cold opinions, that send down nothing but a freezing and benumbing influence upon our hearts. *Christ* was *Vite Magister*, not *Scholar*: and he is the best Christian whose Heart beats with the truest pulse towards Heaven; not he whose Head spinneeth out the finest cobwebs.

He that endeavours really to mortifie his lusts, and to comply with that truth in his life which his Conscience is convinced of, is nearer a Christian, though he never heard of *Christ*; then he that believes all the vulgar Articles of the Christian faith, and plainly denieth *Christ* in his life.

Surely the way to Heaven that *Christ* hath taught us is plain and easie, if we have but honest hearts: we need not many Criticisms, many School-distinctions, to come to a right understanding of it. Surely *Christ* came not to ensnare us and intangle us with captious niceties, or to puzzle our heads with deep speculations, and lead us through hard and craggy notions into the Kingdome of Heaven.

ven.

ven. I perswade my self, that no man shall ever be kept out of Heaven for not comprehending mysteries that were beyond the reach of his shallow understanding, if he had but an honest and good Heart, that was ready to comply with *Christ's Commandments*. Say not in thine heart, *Who shall ascend into heaven?* that is, with high speculations to bring down *Christ* from thence; or, *Who shall descend into the abyss beneath?* that is, with deep searching thoughts to fetch up *Christ* from thence: but loe, *the word is nigh thee, even in thy mouth, and in thy heart.*

But I wish it were not the distemper of our times, to scare and fright men onely with *Opinions*, and make them onely solicitous about the entertaining of this and that Speculation, which will not render them any thing the better in their lives, or the liker unto God; whilst in the mean time there is no such care taken about *keeping of Christ's Commandments*, and being renewed in our minds according to the image of God in righteousness and true holiness. We say, *Lo, here is Christ*, and, *Lo, there is Christ*, in these and these *Opinions*; whereas in truth

truth *Christ* is neither here, nor there, nor any-where, but where the Spirit of *Christ*, where the life of *Christ* is.

Do we not now-adays open and lock up Heaven with the private key of this and that Opinion of our own, according to our several fancies, as we please? and if any one observe *Christ's* Commandments never so sincerely, and serve God with faith and a pure conscience, that yet haply skils not of some contended-for *Opinions*, some darling *notions*, he hath not the right *Shibboleth*, he hath not the true Watch-word, he must not passe the Guards into Heaven. Do we not make this and that *Opinion*, this and that outward *Form*, to be the *Wedding-garment*, and boldly sentence those to outer darkness that are not invested therewith? Whereas every true Christian finds the least dram of hearty affection towards God to be more cordial and sovereign to his Soul then all the *speculative notions* and *Opinions* in the world: and though he study also to inform his Understanding aright, and free his mind from all error and misapprehensions; yet it is nothing but the Life of *Christ* deeply rooted in his Heart which is the Chymical

call Elixir that he feeds upon. Had he all faith that he could remove mountains, (as S. Paul speaks) had he all knowledge, all tongues and languages; yet he prizeth one dram of Love beyond them all. He accounteth him that feeds upon mere notions in Religion to be but an airy and Chameleon-like Christian. He findeth himself now otherwise rooted and centred in God, then when he did before merely contemplate and gaze upon him: he tasteth and relisheth God within himself; he hath *quendam saporem Dei*, a certain savour of him; whereas before he did but rove and guesse at random at him. He feeleth himself safely anchored in God, and will not be dissuaded from it, though perhaps he skill not many of those *Subtilties* which others make the *Alpha* and *Omega* of their Religion. Neither is he scared with those childish affrightments with which some would force their private Conceits upon him; he is above the superstitious dreading of mere speculative Opinions, as well as the superstitious reverence of outward ceremonies; he cares not so much for subtilty, as for soundnesse and health of mind. And indeed, as it was well spoken by a noble

The First Sermon.

noble Philosopher, *and ἀπὸ τοῦ Θεοῦ ἀπομακρυνόμενος*, that *without purity and vertue God is nothing but an empty name*; so it is as true here, that without obedience to *Christ's Commandments*, without the *life of Christ* dwelling in us, whatsoever *Opinions* we entertain of him, *Christ* is but onely named by us, he is not *known*.

I speak not here against a free and ingenuous enquiry into all Truth, according to our several abilities and opportunities; I plead not for the captivating and enthralling of our judgements to the Dictates of men; I do not disparage the natural improvement of our Understanding faculties by true Knowledge, which is so noble and gallant a perfection of the mind: But the thing which I aim against is, the dis-spiriting of the life and vigour of our Religion by dry Speculations, and making it nothing but a mere dead *Skeleton of Opinions*, a few dry bones without any flesh and sinews tied up together, and the mis-placing of all our zeal upon an eager prosecution of these, which should be spent to better purpose upon other objects.

Knowledge indeed is a thing far more excellent than riches, outward pleasures,
 oldon world-

worldly dignities, or any thing else in the world besides Holinesse, and the Conformity of our wills to the will of God: But yet our happinesse consisteth not in it, but in a certain Divine Temper and Constitution of Soul which is far above it.

But it is a piece of that corruption that runneth through humane nature, that we naturally prize *Truth* more then *Goodnesse*, *Knowledge* more then *Holinesse*. We think it a gallant thing to be fluttering up to Heaven with our wings of Knowledge and Speculation: whereas the highest mystery of a Divine Life here, and of perfect Happinesse hereafter, consisteth in nothing but mere Obedience to the Divine Will. Happinesse is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will.

There is nothing contrary to God in the whole world; nothing that fights against him, but *Self-will*. This is the strong Castle that we all keep garri-son'd against Heaven in every one of our Hearts, which God continually layeth siege unto: and it must be conquered
and

and demolished, before we can conquer Heaven. It was by reason of this *Self-will* that *Adam* fell in Paradise; that those glorious Angels, those *Morning-stars*, kept not their first station, but dropt down from Heaven like falling Stars, and sunk into this condition of bitterness, anxiety and wretchedness in which now they are. They all intangled themselves with the length of their own wings, they would needs will more and otherwise then God would will in them: and going about to make their Wills wider, and to enlarge them into greater amplitude, the more they struggled, they found themselves the faster pinioned, and crouded up into narrowness and servility; insomuch that now they are not able to use any wings at all, but, inheriting the *Serpent's* curse, can onely creep with their bellies upon the earth. Now our onely way to recover God and happiness again is, not to soar up with our Understandings, but to destroy this *Self-will* of ours; and then we shall find our wings to grow again, our plumes fairly spread, and our selves raised aloft into the free Aire of perfect Liberty, which is perfect Happiness.

There

There is nothing in the whole world able to doe us good or hurt but God and our own *Will*; neither riches nor poverty, nor disgrace nor honour, nor life nor death, nor Angels nor Devils; but Willing or Not-willing as we ought to do. Should Hell it self cast all its fiery darts against us, if our *Will* be right, if it be informed by the Divine Will, they can do us no hurt; we have then (if I may so speak) an enchanted Shield that is impenetrable, and will bear off all. God will not hurt us, and Hell cannot hurt us, if we will nothing but what God wills. Nay, then we are acted by God himself, and the whole Divinity floweth in upon us; and when we have cashiered this *self-will* of ours, which did but shackle and confine our Souls, our wills shall then become truly free, being widened and enlarged to the extent of God's own will. *Hereby we know that we know Christ indeed, not by our speculative Opinions concerning him, but by our keeping of his Commandments.*

Thirdly, if hereby we are to judge whether we truly *know Christ*, by our keeping

III.

keeping of his Commandments; so that he that saith he knoweth him, and keepeth not his Commandments, is a liar; then, This was not the Plot and design of the Gospel, to give the world an indulgence to sin, upon what pretence soever.

Though we are too prone to make such misconstructions of it: As if God had intended nothing else in it, but to dandle our corrupt nature, and contrive a smooth and easie way for us to come to happinesse, without the toilsome labour of subduing our lusts and sinfull affections: or, as if the Gospel were nothing else but a Declaration to the world, of God's ingaging his affections from all eternity on some particular persons in such a manner, as that he would resolve to love them and dearly embrace them, though he never made them partakers of his Image in righteousness and true holinesse; and though they should remain under the power of all their lusts, yet they should still continue his beloved ones, and he would notwithstanding at last bring them undoubtedly into Heaven. Which is nothing else but to make the God that we worship, the God of the New Testament, *πρὸς τὸν κόσμον*, *ἀντὶ τῆς χάριτος*

an accepter of persons, and one that should encourage that in the world which is diametrically opposite to God's own Life and Being.

And indeed nothing is more ordinary then for us to shape out such monstrous and deformed Notions of God unto ourselves, by looking upon him through the coloured Medium of our own corrupt Hearts, and having the eye of our Soul *injured* by the suffusions of our own lusts. And therefore, because we mortals can *fondly* love and hate; and sometimes hug the very Vices of those to whom our affections are engaged, and kiss their very Deformities; we are so ready to shape out a Deity like unto ourselves, and to fashion out such a God as will, in *Christ* at least, hug the very wickednesse of the world, and in those that be once his own; by I know not what *fond* affection, appropriated to himself, connive at their very Sins, so that they shall not make the least breach betwixt himself and them. Some there are that question whether of the two be the worse Idolatry, and of the deeper stain; for a man to make a god out of a *piece of wood*, and fall down unto it and
 I worship

worship it, and say, Deliver me, for thou art my God, as it is expressed in the Prophet *Isaiah*; or to set up such an Idol-god of our own Imagination as this is, fashioned out according to the similitude of our own fondnesse and wickednesse; and when we should paint out God with the liveliest Colours that we can possibly borrow from any created Being, with the purest Perfections that we can abstract from them; to draw him out thus with the blackest Coal of our own corrupt hearts, and to make the very Blots and Blurs of our own Souls to be the Letters which we spell out his name by. Thus do we, that are Children of the Night, make black and ugly representations of God unto our selves, as the *Ethiopians* were wont to doe, copying him out according to our own likenesse, and setting up that unto our selves for a God which we love most dearly in our selves, that is, our Lusts. But there is no such God as this any-where in the world, but onely in some mens false Imaginations, who know not all this while that they look upon themselves in stead of God, and make an Idol of themselves, which they worship and adore for him; being
so

so full of themselves; that whatsoever they see round about them, even God himself, they colour with their own Tincture: like him that *Aristotle* speaks of, that wheresoever he went, and whatsoever he looked upon, he saw still his own face, as in a glasse, represented to him. And therefore it is no wonder if men seem naturally more devoutly affected toward such an Imaginary God as we have now described, then to the True Real God, clothed with his own proper Attributes; since it is nothing but an Image of themselves, which *Narcissus*-like they fall in love with: no wonder if they kisse and dandle such a *Baby-god* as this, which, like little children, they have dressed up out of the clouts of their own fond Phancies, according to their own likenesse, of purpose that they might play and sport with it.

But God will ever dwell in spotlesse light, howsoever we paint him and disfigure him here below: he will still be circled about with his own raies of unstained and immaculate glory. And though the Gospel be not God as he is in his own Brightnesse, but God veiled and masked to us, God in a state of Humilia-

tion and Condescent, as the Sun in a Rainbow; yet it is nothing else but a clear and unspotted Mirrour of Divine Holinesse, Goodnesse, Purity; in which Attributes lies the very Life and Essence of God himself. The Gospel is nothing else but God descending into the World in *Our Form*, and conversing with us in our likenesse; that he might allure and draw us up to God, and make us partakers of his *Divine Form*. *ὁ θεὸς ἐν ἡμῖν*, (as *Athanasius* speaks) *in uisus est uultu hominum*, God was therefore incarnated and made man, that he might *Deifie us*, that is; (as *S. Peter* expresseth it) make us partakers of the *Divine nature*. Now, I say, the very proper Character and essentiall Tincture of God himself is nothing else but *Goodnesse*. Nay, I may be bold to adde, that God is therefore God, because he is the highest and most perfect Good: and Good is not therefore Good, because God out of an arbitrary will of his would have it so. Whatsoever God doth in the world, he doth it as it is suitable to the highest Goodnesse; the first *Idea* and fairest Copy of which is his own Essence.

Vertue and Holinesse in creatures, as

Plato

Plato well discourseth in his *Euthyphro*, are not *therefore* good because God loveth them, and will have them be accounted such; but rather, God *therefore* loveth them, because they are in themselves simply good. Some of our own Authors go a little farther yet, and tell us, that God doth not fondly love himself because he is *himself*, but therefore he loveth himself because he is the highest and most absolute *Goodnesse*: so that if there could be any thing in the world better then God, God would love that better then himself: But because he is essentially the most perfect *Good*, therefore he cannot but love his own *Goodnesse* infinitely above all other things. And it is another mistake which sometimes we have of God, by shaping him out according to the Model of our selves, when we make him nothing but a *blind, dark, impetuous Self-will* running through the world; such as we our selves are furiously acted with, that have not the Ballast of *absolute Goodnesse* to poize and settle us.

That I may therefore come nearer to the thing in hand: God, who is *absolute Goodnesse*, cannot love any of his Crea-

tures and take pleasure in them, without bestowing a communication of his Goodnesse and Likenesse upon them. God cannot make a Gospel, to promise men Life and Happinesse hereafter without being *regenerated*, and made partakers of his *Holinesse*. As soon may Heaven and Hell be reconciled together, and lovingly shake hands with one another, as God can be fondly indulgent to any sin, in whomsoever it be. As soon may Light and Darknesse be espoused together, and Mid-night be married to the Noon-day, as God can be joyned in a league of friendship to any wicked Soul.

The great Design of God in the Gospel is, to clear up this Mist of Sin and Corruption which we are here surrounded with, and to bring up his creatures out of the *shadow of death* to the *Region of Light* above, the Land of Truth and Holinesse. The great Mystery of the Gospel is, to establish a *God-like* frame and disposition of spirit, which consists in Righteousnesse and true Holinesse, in the hearts of men. And *Christ*, who is the great and mighty Saviour, came on purpose into the World, not onely to save us from *Fire and Brimstone*, but
also

also to save us from our *sins*. *Christ* hath therefore made an Expiation of our sins by his death upon the Crosse, that we, being thus delivered out of the hands of these our greatest enemies, might serve God without fear, in holinesse and righteousness before him, all the days of our life. This grace of God that bringeth salvation hath therefore appeared to all men, in the Gospel, that it might teach us to deny ungodlinesse and worldly lusts, and that we should live soberly, righteously and godly in this present world: looking for that blessed hope, and glorious appearing of the great God, and our Saviour *Jesus Christ*; who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. These things I write unto you, (saith our Apostle a little before my text) that you *sin not*: therein expressing the end of the whole Gospel, which is, not onely to cover *sin*, by spreading the purple Robe of *Christ's* Death and sufferings over it, whilst it still remaineth in us with all its filth and noisomesse unre-moved; but also to convey a powerfull and mighty Spirit of holinesse, to cleanse us and free us from it. And this is

a greater grace of God's to us then the former, which still go both together in the Gospel; besides the free remission and pardon of sin in the *blood of Christ*, the delivering of us from the power of sin by the *Spirit of Christ* dwelling in our hearts.

Christ came not into the world onely to cast a Mantle over us, and hide all our filthy sores from God's avenging eye, with his merits and righteousness; but he came likewise to be a Chirurgeon and Physician of Souls, to free us from the filth and corruption of them; which is more grievous and burthensome, more noisome to a true Christian, then the guilt of sin it self.

Should a poor wretched and diseased creature, that is full of sores and ulcers, be covered all over with Purple, or clothed with Scarlet, he would take but little contentment in it whilst his sores and wounds remain upon him: and he had much rather be arraigned in rags, so he might obtain but soundnesse and health within. The Gospel is a true *Bethesda*, a pool of Grace, where such poor, lame and infirm creatures as we are, upon the moving of God's spirit in it, may descend down,

down, not onely to wash our skin and outside, but also to be cured of our diseases within. And whatever the world thinks, there is a powerful Spirit that *moves* upon these waters, the waters of the Gospel, for this new Creation, the Regeneration of Souls; the very same Spirit that once *moved* upon the waters of the Universe at the first Creation, and, spreading its mighty wings over them, did hatch the new-born World into this perfection: I say, the same *Almighty* Spirit of *Christ* still worketh in the Gospel, spreading its gentle, healing, quickening wings over our Souls. The Gospel is not like *Abana* and *Pharpar*, those common Rivers of *Damascus*, that could onely cleanse the outside; but it is a true *Jordan*, in which such leprous *Naamans* as we all are may *wash and be clean*. Blessed indeed are they whose iniquities are forgiven, and whose sins are covered: Blessed is the man to whom the Lord will not impute sin: But yet rather blessed are they whose sins are removed like a *Morning-cloud*, and quite taken away from them. Blessed, thrice blessed, are they that hunger and thirst after righteousness, for they shall be satisfied: Blessed are the pure
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in heart, for they shall see God.

Our Saviour Christ came (as John the Baptist tells us) with a Fan in his hand, that he might thoroughly purge his floor and gather his wheat into his garner: but the chaff he will burn up with unquenchable fire. He came (as the Prophet Malachy speaks) like a Refiner's fire, and like Fullers sope; to sit as a Refiner and Purifier of silver; and to purifie all the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Christ came not onely to write Holinesse to the Lord upon Aaron's forehead, and to put his Urim and Thummim upon his Breast-plate; but, This is the Covenant, saith the Lord, that I will make with them in those days; I will put my Law into their inward parts; and write it in their hearts, and then I will be their God, and they shall be my people: they shall be all Kings and Priests unto me. God sent his own son (saith S. Paul) in the likenesse of sinful flesh, and by a sacrifice for sin condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The first Adam, as the Scripture tells

us,

us, brought in a real defilement, which, like a noisome Leprosie, hath overspread all mankind: and therefore *the second Adam* must not onely fill the World with a conceit of Holinesse, and mere Imaginary Righteousnesse; but he must really convey such an *immortal seed* of Grace into the hearts of true Believers as may prevail still more and more in them, till it have at last quite wrought out that *poison* of the Serpent.

Christ, that was nothing but *Divinity dwelling in a Tabernacle of flesh*, and God himself immediately acting a humane nature, came into the World to kindle here that *Divine life* amongst men, which is certainly dearer unto God then any thing else whatsoever in the world; and to propagate this Celestial fire from one heart still unto another, untill the end of the World. Neither is he, or was he, ever absent from this Spark of his Divinity kindled amongst men, wheresoever it be, though he seem bodily to be withdrawn from us. He is the standing, constant, inexhausted Fountain of this divine Light and Heat, that still toucheth every Soul that is enlivened by it with an out-stretched Ray, and freely lends
his

his Beams, and disperſeth his *Influence* to all, from the beginning of the world to the end of it. *We* all receive of his fulneſſe, grace for grace; as all the Stars in Heaven are ſaid to light their Candles at the Sun's flame. For though his Body be withdrawn from us, yet by the lively and *virtual Contact* of his Spirit he is always kindling, chearing, quickening, warming and enlivening hearts. Nay, this *Divine life* begun and kindled in any heart, whereſoever it be, is *ſomething of God in fleſh*, and, in a ſober and qualified ſenſe, *Divinity incarnate*; and all particular Chriſtians that are really poſſeſſed of it, ſo many *Mystical Chriſts*.

And God forbid that *God's own Life* and *Nature* here in the World ſhould be forlorn, forſaken & abandoned of God himſelf. Certainly where-ever it is, though never ſo little, like a ſweet, young, tender *Babe*, once born in any heart, when it crieth unto God the *Father* of it, with pitifull and bemoaning looks imploring his compaſſion, it cannot chuſe but move his *Fatherly bowels*, and make them *yern*, and turn towards it, and by ſtrong ſympathy draw his compaſſionate arm to help and relieve it. Never was any tender

der Infant so dear to those Bowels that begat it, as an *Infant new-born Christ*, formed in the heart of any true believer, to God the *Father* of it. Shall the *children of this World*, the *sons of darknesse*, be moved with such tender affection and compassion towards the fruit of their bodies, their own natural Offspring? and shall God, who is the *Father of lights*, the Fountain of all goodnesse, be moved with no compassion towards his true Spiritual Offspring; and have no regard to those sweet *Babes of Light* ingendered by his own beams in mens hearts, that in their lovely countenances bear the resemblance of his own face, and call him their *Father*? Shall he see them lie fainting and gasping and dying here in the World, for want of nothing to preserve and keep them but an *Influence* from him, who first gave them life and breath? No; hear the language of God's heart, hear the *sounding of his bowels* towards them: *Is it Ephraim my dear son? is it that pleasant child? Since I spake of him, I do earnestly remember him, my bowels, my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* If those expressions of goodnesse and

and tender affection here amongst creatures be but drops of that full Ocean that is in God; how can we then imagine that this *Father* of our *Spirits* should have so little regard to his own dear Offspring, I do not say our Souls, but that which is the very Life and Soul of our Souls, the *Life of God* in us, (which is nothing else but God's own self communicated to us, his own Son born in our hearts) as that he should suffer it to be cruelly murdered in its *Infancy* by our Sins, and, like young *Hercules*, in its very *cradle* to be strangled by those filthy *vipers*? that he should see him to be crucified by wicked *Lusts*, nailed fast to the crosse by invincible *Corruptions*, pierced and gored on every side with the poisoned spears of the Devil's *temptations*, and at last to give up the Ghost; and yet his tender heart not at all relent, nor be all this while impassioned with so sad a spectacle? Surely, we cannot think he hath such an *adamantine* breast, such a *flinty* nature as this is.

What then? must we say that, though indeed he be willing, yet he is not able, to rescue his crucified and tormented Son, now bleeding upon the crosse; to take

him

him down from thence and save him? Then must Sin be more powerfull then God; that weak, crazie and sickly thing more strong then the *Rock of ages*; and the Devil, the Prince of Darknesse, more mighty then the God of Light. No, surely, there is a weaknesse and impotency in all Evil, but a masculine strength and vigour in all Goodnesse: and therefore doubtlesse the *Highest Good*, the *ἡγεμονία ἀγαθῶν*, as the Philosophers call it, is the strongest thing in the world. *Nil potentius Summo Bono*. God's Power displayed in the World is nothing but his Goodnesse strongly reaching all things, from heighth to depth, from the highest Heaven to the lowest Hell; and irresistibly imparting it self to every thing, according to those several degrees in which it is capable of it.

Have the Fiends of Darknesse then, those poor forlorn spirits, that are fettered and locked up in the Chains of their own wickednesse, any strength to withstand the force of infinite Goodnesse, which is infinite Power? or do they not rather sculk in holes of darknesse, and lie, like Bats and Owls, before the approaching beams of this Sun of Righteousnesse?

nesse? Is God powerfull to kill and to destroy, to damn and to torment? and is he not powerfull to save? Nay, it is the sweetest Flower in all the Garland of his Attributes, it is the richest Diamond in his Crown of Glory, that he is *Mighty to save*: and this is far more magnificent for him, then to be styled *Mighty to destroy*. For that, except it be in the way of Justice, speaks no Power at all, but mere Impotency; for the Root of all Power is Goodnesse.

Or must we say, lastly, that God indeed is able to rescue us out of the power of Sin and Satan, when we sigh and groane towards him, but yet sometimes, to exercise his absolute Authority, his uncontrollable Dominion, he delights rather in plunging wretched Souls down into infernal Night and everlasting Darknesse? What shall we then make the God of the whole World? Nothing but a cruel and dreadful *Erinnys*, with *curled fiery Snakes* about his head, and *Firebrands* in his hands, thus governing the World? Surely this will make us either secretly to think that there is no God at all in the World, if he must needs be such, or else to wish heartily there were none. But
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doubtlesse God will at last confute all these our *Misapprehensions* of him, he will unmask our *Hypocritical pretences*, and clearly cast the shame of all our sinful Deficiencies upon our selves, and vindicate his own Glory from receiving the least stain or blemish by them. In the mean time, let us know that the Gospel now requireth far more of us then ever the Law did; for it requireth a *New Creature*, a *Divine Nature*, *Christ formed in us*: but yet withall it bestoweth a quickening Spirit, an enlivening Power, to enable us to expresse that which is required of us. Whosoever therefore truly knows *Christ*, the same also keepeth *Christ's Commandments*. But he that saith, *I know him*, and keepeth not his *Commandments*, he is a liar, and the truth is not in him.

I Have now done with the *First part* of my Discourse, concerning those *Observations* which arise naturally from the Words; and offer themselves to us: I shall, in the next place, proceed to make some general *Application* of them all together.

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NOW therefore, I beseech you, let us consider whether or no we know *Christ* indeed; not by our acquaintance with *Systems* and *Modells* of Divinity, not by our skill in *Books* and *Papers*; but by our *keeping of Christ's Commandments*. All the Books and Writings which we converse with, they can but represent Spiritual Objects to our understandings; which yet we can never see in their own true Figure, Colour and Proportion, untill we have a *Divine light* within; to irradiate and shine upon them. Though there be never such excellent Truths concerning *Christ* and his Gospel set down in words and letters; yet they will be but unknown Characters to us, untill we have a *living spirit* within us that can decypher them, untill the same Spirit, by secret Whispers in our hearts, do comment upon them, which did at first endite them. There be many that understand the Greek and Hebrew of the *Scripture*, the Original Languages in which the Text was written, that never understood the *Language of the Spirit*.

There is a *Caro* and a *Spiritus*, a *Flesh* and a *Spirit*, a *Body* and a *Soul*, in all the Writings

Writings of the Scriptures. It is but the *Flesh* and *Body* of Divine Truths that is printed upon Paper; which many Moths of Books and Libraries do onely feed upon; many walking *skeletons* of knowledge, that bury and entombe Truths in the living Sepulchres of their Souls; do onely converse with; such as never did any thing else but pick at the mere Bark and Rinde of Truths, and crack the Shells of them. But there is a *soul* and *spirit* of Divine Truths that could never yet be congealed into Ink, that could never be blotted upon Paper, which by a secret traduction and conveyance passeth from one Soul unto another, being able to dwell and lodge no-where but in a Spiritual Being, in a Living thing, because it self is nothing but *Life* and *spirit*. Neither can it, where indeed it is, expresse it self sufficiently in Words and Sounds, but it will best declare and speak it self in Actions: as the old manner of *writing* among the *Egyptians* was, not by Words, but Things. The *Life* of Divine Truths is better expressed in Actions then in Words, because Actions are more *living* things then Words: Words are nothing but the dead Resem-

blances and Pictures of those Truths
 which live and breath in Actions: and the
 Kingdom of God (as the Apostle speak-
 eth) consisteth not in Word, but in Life
 and Power. Τα πείλατα ἡ χεῖρον φέρουσι τῆς
 ποιότητος ὁμοεικόνες πόσον ἔρασαν. (saith the Mo-
 ral Philosopher) ἀλλὰ τὸν νομὸν ἔσται πείλατα
 ζῶντων εἶναι καὶ γάλα. Sheep do not come and
 bring their Fodder to their Shepherd, and
 shew him how much they eat; but inwardly
 concocting and digesting it, they make it
 appear by the Fleece which they wear upon
 their backs, and by the Milk which they
 give. And let not us Christians affect
 onely to talk and dispute of Christ, and
 so measure our knowledge of him by our
 words; but let us shew ὡς καὶ ἀποδείξαι τὸν
 φθόνον τὰ ἔργα, our knowledge concocted in-
 to our lives and actions; and then let us
 really manifest that we are Christ's Sheep
 indeed, that we are his Disciples, by that
 Fleece of Holinesse which we wear, and
 by the Fruits that we daily yield in our
 lives and conversations: for herein (saith
 Christ) is my Father glorified, that ye bear
 much fruit; so shall ye be my Disciples.

Let us not (I beseech you) judge of
 our knowing Christ by our ungrounded
 Persuasions that Christ from all Eternity

hath

hath loved us, and given himself particularly for us, without the Conformity of our lives to *Christ's Commandments*, without the real partaking of the Image of *Christ* in our hearts. The great Mystery of the Gospel doth not lie onely in *Christ without us*, (though we must know also what he hath done for us) but the very Pith and Kernel of it consists in *Christ inwardly formed* in our hearts.

Nothing is truly ours but what lives in our Spirits. *Salvation* it self cannot save us as long as it is onely without us; no more then *Health* can cure us, and make us sound, when it is not within us, but somewhere at distance from us; no more then *Arts* and *Sciences*, whilst they lie onely in Books and Papers without us, can make us learned. The Gospel, though it be a sovereign and Medicinal thing in it self, yet the mere knowing and believing of the history of it will do us no good: we can receive no virtue from it till it be inwardly digested and concocted into our Souls; till it be made *ours*, and become a *living thing* in our hearts. The Gospel, if it be onely without us, cannot save us; no more then that Physician's Bill could cure the igno-

rant Patient of his disease, who, when it was commended to him, took the Paper onely and put it up in his pocket, but never drank the Potion that was prescribed in it.

All that *Christ* did for us in the flesh, when he was here upon earth, from his lying in a *Manger* when he was born in *Bethlehem*, to his bleeding upon the *Crosse* on *Golgotha*, it will not save us from our sins, unlesse *Christ* by his Spirit dwell in us. It will not avail us to believe that he was born of a *Virgin*, unlesse the power of the most High overshadow our hearts, and beget him there likewise. It will not profit us to believe that he died upon the *Crosse* for us, unlesse we be baptized into his death by the Mortification of all our Lusts; unlesse the old man of sin be crucified in our hearts. *Christ* indeed hath made an Expiation for our sins upon his *Crosse*, and the Bloud of *Christ* is the onely sovereign Balsame to free us from the guilt of them: but yet besides the sprinkling of the bloud of *Christ* upon us, we must be made partakers also of his spirit. *Christ* came into the World, as well to redeem us from the power and bondage of our sins, as to free us from the guilt

guilt of them. *You know* (saith S. John) *that he was manifested to take away our sin: whosoever therefore abideth in him sinneth not; whosoever sinneth hath not seen nor known him.* Loe the end of Christ's coming into the World: Loe a design worthy of God manifested in the flesh.

Christ did not take all those pains, to lay aside his Robes of Glory, and come down hither into the World, to enter into a Virgin's womb, to be born in our Humane shape, and be laid a poor crying Infant in a Manger, and, having no form nor comelinese at all upon him, to take upon him the form of a servant, to undergo a reprochful and ignominious life, and at last to be abandoned to a shameful death, a death upon the Crosse; I say, he did not doe all this merely to bring in a Notion into the World, without producing any real and substantial effect at all, without the changing, mending and reforming of the World: so that men should still be as wicked as they were before, and as much under the power of the Prince of Darknesse; onely they should not be thought so: they should still remain as full of all the filthy sores of sin and cor-

(ruption as before; onely they should be accounted whole. Shall God come down from Heaven, and pitch a *Tabernacle* amongst men? shall he undertake such a huge Design, and make so great a noise of doing something, which, when it is all summed up, shall not at last amount to a *Reality*? Surely *Christ* did not undergo all this to so little purpose; he would not take all this pains for us, that he might be able at last to put into our hands nothing but a Blank. He *was with child*, he *was in pain and travel*; and hath he brought forth nothing but wind? hath he been delivered of the *East-wind*? Is that great Design that was so long carried in the Womb of Eternity now proved abortive, or else nothing but a mere windy birth? No surely: The end of the Gospel is *Life and Perfection*, 'tis a *Divine nature*, 'tis a *God-like* frame and disposition of spirit; 'tis to make us partakers of the *Image of God* in Righteousnesse and true Holinesse, without which Salvation it self were but a Notion. *Christ* came indeed into the World to make an Expiation and Atonement for our sins; but the end of this was, that we might eschew sin, that we might forsake

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all ungodlinesse and worldly lusts. The Gospel declares pardon of sin to those that are *heavy laden* with it, and willing to be disburthened, to this end, that it might quicken and enliven us to new obedience. Whereas otherwise the *Guilt* of sin might have detained us in horreur and despair, and so have kept us still more strongly under the *Power* of it, in sad and dismal apprehensions of God's wrath provoked against us, and inevitably falling on us. But *Christ* hath now appeared like a *Day-star* with most chearful beams; nay, he is the *Sun of Righteousnesse himself*, which hath risen upon the World with his *healing wings*, with his exhilarating light, that he might chase away all those black despairing thoughts from us. But *Christ* did not rise that we should play and sport and wantonize with his light; but that we should doe *the works of the day* in it; that we should walk *εὐσχημόνως* (as the Apostle speaketh,) not in our *Night-clothes* of sinful Deformity, but clad all over with the comely *Garments of Light*. The Gospel is not big with child of a *Phancie*, of a mere *Conceit* of Righteousnesse without us, hanging at distance over us; whilst
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our hearts within are nothing but Cages of *unclean birds*, and like Houses continually haunted with Devils, nay the very Rendezvouz of those Fiends of Darknesse.

Holinesse is the best thing that God himself can bestow upon us, either in this World or the World to come. True Evangelical Holinesse, that is, *Christ formed* in the hearts of Believers, is the very Cream and Quintessence of the Gospel. And were our hearts sound within, were there not many thick and dark fumes that did arise from thence, and cloud our understandings, we could not easily conceive the substance of Heaven itself to be any thing else but *Holinesse*, freed from those encumbrances that did ever clog it and accloy it here; neither should we wish for any other Heaven besides this. But many of us are like those Children whose Stomacks are so vitiated by some disease, that they think Ashes, Coal, Mud-wal, or any such trash, to be more pleasant then the most wholesome food: such sickly and distempered Appetites have we about these Spiritual things, that hanker after I know not what vain shews of happinesse, whilst
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in the mean time we neglect that which is the onely true food of our Souls, that is able solidly to nourish them up to everlasting life.

Grace is *Holinesse militant*, Holinesse encumbred with many enemies and difficulties, which it still fights against, and manfully quits it self of: and Glory is nothing else but *Holinesse triumphant*, Holinesse with a Palm of Victory in her hand, and a Crown upon her head. *Dens ipse cum omni sua bonitate, quatenus extra me est, non facit me beatum, sed quatenus in me est: God himself cannot make me happy, if he be onely without me, and unlesse he give in a participation of himself and his own likenesse into my Soul.* Happinesse is nothing but the releasing and unfettering of our Souls from all these narrow, scant and particular good things; and the espousing of them to the Highest and most Universal Good, which is not *this* or *that* particular Good, but *Goodnesse* it self: and this is the same thing that we call *Holinesse*. Which because we our selves are so little acquainted with, (being for the most part ever courting a mere Shadow of it,) therefore we have such low, abject and beggerly con-

conceits thereof; whereas it is in it self the most noble, heroical and generous thing in the World. For I mean by *Hollinesse* nothing else but *God stamped and printed* upon the Soul. And we may please our selves with what conceits we will; but so long as we are void of this, we do but *dream* of Heaven, and I know not what fond *Paradise*; we do but blow up and down an *airy Bubble* of our own Phancies, which riseth out of the froth of our vain hearts; we do but court a *painted Heaven*, and woo Happiness in a *Picture*, whilst in the mean time a *true* and *real Hell* will suck in our Souls into it, and soon make us sensible of a *solid* *woe* and *substantial misery*.

Divine wisdom hath so ordered the frame of the whole Universe, as that every thing should have a certain proper place, that should be a Receptacle for it. Hell is the Sink of all sin and wickedness. The strong *Magick* of Nature pulls and draws every thing continually to that place which is futable to it, and to which it doth belong; so all these heavy bodies presse downwards towards the Centre of our Earth, being drawn in by it: In like manner Hell, wheresoever
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it is, will by strong *sympathy* pull in all sin, and *magnetically* draw it to it self: as true Holinesse is always breathing upwards, and fluttering towards Heaven, striving to embosome it self with God; and it will at last undoubtedly be conjoynd with him; no *dismall shades* of Darknesse can possibly stop it in its course, or beat it back.

Ὁς αἰὲν τὸ θεῖον ἀγαπᾷ διὰ τοῦτο καὶ τὸ θεῖον διὰ αὐτοῦ.

Nay, we do but deceive our selves with names: Hell is nothing but the Orb of Sin and Wickednesse, or else that Hemisphere of Darknesse in which all Evil moves: and Heaven is the opposite Hemisphere of Light, or else, if you please, the bright Orb of Truth, Holinesse and Goodnesse: and we do actually in this life instate our selves in the possession of one or other of them. Take Sin and Disobedience out of Hell, and it will presently clear up into Light, Tranquillity, Serenity, and shine out into a Heaven. Every true Saint carrieth his Heaven about with him in his own heart; and Hell, that is without him, can have no power over him. He might safely wade through Hell it self, and, like the *Three children*, passe through the midst
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of that *fiery Furnace*, and yet not at all be scorch'd with the flames of it: he might walk through the *Valley of the shadow of death*, and yet fear no evil.

Sin is the onely thing in the World that is contrary to God. God is Light, and that is Darknesse: God is Beauty, and that is Uglinesse and Deformity. All Sin is direct Rebellion against God; and with what Notions soever we may sugar it and sweeten it, yet God can never smile upon it, he will never make a truce with it: God declares open war against sin, and bids defiance to it; for it is a professed enemy to God's own Life and Being. God, which is infinite Goodnesse, cannot but hate sin, which is purely Evil. And though sin be in it self but a poor, impotent and crazy thing, nothing but Streightnesse, Poverty and Non-entity, so that of it self it is the most wretched and miserable thing in the world, and needeth no farther punishment besides it self; yet Divine Vengeance beats it off still farther and farther from God; and, wheresoever it is, will be sure to scourge it and lash it continually. God and Sin can never agree together.

That I may therefore come yet nearer
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to our selves: *This is the Message that I have now to declare unto you, That God is Light, and in him is no Darknesse at all. If we say that we have Fellowship with him, and walk in Darknesse, we lie, and doe not the truth. Christ and the Gospel are light, and there is no darknesse at all in them: if you say that you know Christ and his Gospel, and yet keep not Christ's Commandments, but dearly hug your private darling corruptions, you are liars, and the truth is not in you; you have no acquaintance with the God of Light, nor the Gospel of Light. If any of you say that you know Christ, and have an interest in him, and yet (as I fear too many doe) still nourish Ambition, Pride, Vain-glory within your breasts, harbour Malice, Revengefulnesse and cruel Hatred to your neighbours in your hearts, eagerly scramble after this worldly Pelf, and make the strength of your parts and endeavours serve that blind Mammon, the God of this World; if you wallow and tumble in the filthy puddle of fleshly Pleasures, or if you aim onely at your selves in your lives, and make your self the Compasse by which you sail, and the Star by which you steer your Course,*
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looking at nothing higher and more noble than *your selves*; deceive not your selves, *you have neither seen Christ, nor known him*; you are deeply incorporated (if I may so speak) with the *Spirit of this World*, and have no true sympathy with God and *Christ*, no fellowship at all with them.

And (I beseech you) let us consider: Be there not many of us, that pretend much to *Christ*, that are plainly in our lives as Proud, Ambitious, Vain-glorious as any others? Be there not many of us that are as much under the power of unruly Passions, as Cruel, Revengeful, Malicious, Censorious as others? that have our minds as deeply engaged in the World, and as much enslaved to Riches, Gain, Profit, those great admired Deities of the sons of men, and their Souls as much overwhelmed and sunk with the cares of this life? Do not many of us as much give our selves to the Pleasures of the flesh, and though not without regrets of Conscience, yet ever now and then secretly soke our selves in them? Be there not many of us that have as deep a share likewise in Injustice and Oppression, in vexing the
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fatherlesse and the widows? I wish it may not prove some of our cases at that Last day, to use such pleas as these unto *Christ* in our behalf; Lord, *I have prophesied in thy name*; I have preached many a zealous Sermon for thee; I have kept many a long Fast; I have been very active for thy cause in Church, in State; nay, I never made any question but that my name was written in thy Book of Life: when yet, alas! we shall receive no other return from *Christ* but this, *I know you not; Depart from me ye workers of Iniquity.* I am sure there be too many of us, that have long pretended to *Christ*, which make little or no progresse in true *Christianity*, that is, Holinesse of life; that ever hang hovering in a *Twilight of Grace*, and never seriously put our selves forwards into clear *Day-light*, but esteem that glimmering *Crepusculum* which we are in, and like that faint *Twilight* better then broad open *Day*: whereas, *The Path of the just* (as the *Wise man* speaks) *is as the shining light, that shineth more and more unto the perfect day.* I am sure there be many of us that are perpetual *Dwarfs* in our spiritual Stature, like those *stilly women* (that *S. Paul* speaks of)

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laden with sins and led away with divers lusts, that are ever learning, and never able to come to the knowledge of the truth; that are not now one jot taller in Christianity then we were many years ago, but have still as sickly, crazy and unsound a temper of Soul as we had long before.

Indeed we seem to doe something, we are always moving and lifting at the stone of Corruption that lies upon our hearts, but yet we never stir it notwithstanding, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then we think we must thrust our lusts out of our hearts; but afterwards we sprinkle our selves over with I know not what *Holy-water*, and so are contented to let them still abide quietly within us. We do every day truly confesse the same sins, and pray against them; and yet still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out in every Prayer, and still we let the same leak in again upon us. We make a great deal of noise, and raise a great deal of dust with our feet; but we do not move from

from off the ground on which we stood, we do not go forward at all: or if we do sometimes make a little progresse, we quickly loose again the ground which we had gained; like those upper *Planets* in the Heaven, which (as the *Astronomers* tell us) sometimes move forwards, sometimes quite backwards, and sometimes perfectly stand still; have their *Stations* and *Retrogradations*, as well as their *Direct Motions*. As if Religion were nothing else but a *Dancing* up and down upon the same piece of ground, and making several *Motions* and *Friskings* on it; and not a sober *Journing* and *Travelling* onwards toward some certain place. We *Doe* and *Undo*; we do *Penelopes telam texere*; we weave sometimes a *Web of Holinesse*, but then we let our *Lusts* come, and *undo* and *unravel* all again. Like *Sisyphus* in the *Fable*, we roll up a mighty *Stone* with much *ado*, sweating and tugging up the *Hill*; and then we let it go, and tumble down again unto the *bottom*: and this is our constant work. Like those *Danaïdes* which the *Poets* speak of, we are always filling water into a *Sieve*, by our *Prayers*, *Duties* and *Performances*,

which still runs out as fast as we pour it in.

What is it that thus cheats us and gulls us of our Religion? that makes us thus constantly to tread the same Ring and Circle of Duties, where we make no progresse at all forwards, and the farther we go, are still never the nearer to our journey's end? What is it that thus starves our Religion, and makes it look like those *Kine* in *Pharaoh's Dream*, *ill-favoured and lean-fleshed*, that it hath no Colour in its face, no Blood in its veins, no Life nor Heat at all in its members? What is it that doth thus *bedwarf* us in our Christianity? What low, sordid and unworthy Principles do we act by, that thus hinder our growth, and make us stand at a stay, and keep us always in the very Porch and Entrance where we first began? Is it a sleepy, sluggish conceit, That it is enough for us if we be but once in a *State of Grace*, if we have but once stepped over the threshold; we need not take so great pains to travel any farther? Or is it another damping, choaking, stifling Opinion, That *Christ* hath done all for us already *without* us; and nothing need more to be done

done *within* us? No matter how wicked we be in our selves, for we have Holinesse *without* us; no matter how sickly and diseased our Souls be within, for they have Health *without* them. Why may we not as well be satisfied and contented to have Happinesse without us too to all Eternity, and so our selves for ever continue miserable? *Little Children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous: but he that committeth sin is of the Devil.* I shall therefore exhort you in the whole some words of S. Peter; Give all diligence to adde to your faith vertue; and to vertue, knowledge; to knowledge, temperance; and to temperance, patience; to patience, godlinesse; and to godlinesse, brotherly-kindnesse; and to brotherly-kindnesse, charity: For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ. The Apostle still goes on, and I cannot leave him yet: But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was once purged from his old sins. Wherefore the rather, Brethren, give diligence to make your calling and election sure; for if

ye doe these things, ye shall never fall. Let us not onely talk and dispute of Christ; but let us indeed put on the Lord Jesus Christ. Having those great and precious promises which he hath given us, let us strive to be made partakers of the Divine Nature, escaping the corruption that is in the world through lust: and being begotten again to a lively hope of enjoying Christ hereafter, let us purifie our selves, as he is pure.

Let us really declare that we know Christ, that we are his Disciples, by our keeping of his Commandments: and amongst the rest, that Commandment especially which our Saviour Christ himself commendeth to his Disciples in a peculiar manner; *This is my commandment, That ye love one another, as I have loved you: and again; These things I command you, that you love one another. Let us follow peace with all men, and holinesse, without which no man shall see God. Let us put on as the Elect of God, holy and beloved, bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave us: And above*

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all these things let us put on Charity, which is the bond of perfectnesse. Let us in meeknesse instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth; that they may recover themselves out of the snares of the Devil, that are taken captive by him at his will. Beloved, let us love one another; for Love is of God, and whosoever loveth is born of God and knoweth God.

O Divine Love! the sweet Harmony of Souls! the Musick of Angels! the Joy of God's own Heart! the very Darling of his Bosome! the Source of true Happinesse! the pure Quintessence of Heaven! that which reconciles the jarring Principles of the World, and makes them all chime together! that which melts mens Hearts into one another! See how S. Paul describes it, and it cannot chuse but enamour your affections towards it: *Love envieth not, it is not puffed up, it doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; beareth all things, believeth all things, hopeth all things, endureth all things.* I may adde in a word, it is the best-natur'd thing, the best-complexion'd thing,

in the world. Let us expresse this sweet harmonious Affection in these jarring Times: that so, if it be possible, we may tune the World at last into better Musick. Especially in matters of Religion let us strive with all meeknesse to instruct and convince one another. Let us endeavour to promote the *Gospel of Peace*, the *Dove-like Gospel*, with a *Dove-like spirit*. This was the way by which the Gospel at first was propagated in the World: *Christ did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench; and yet he brought forth judgement into victory.* He whispered the Gospel to us from Mount *Sion*, in a still voice; and yet the sound thereof went out quickly throughout all the earth. The Gospel at first came down upon the world gently and softly, like the *Dew* upon *Gideon's fleece*; and yet it quickly soaked quite through it: and doubtlesse this is still the most effectual way to promote it farther. Sweetnesse and Ingenuity will more powerfully command mens minds then Passion; Sournesse and Severity: as the soft Pillow sooner breaks the Flint then the hardest Marble; Let us ἀκολουθεῖν ἐν ἀγάπῃ,
follow

follow *truth in love*: and of the two indeed, be contented rather to misse of the conveying of a Speculative Truth, then to part with Love. When we would convince men of any Error by the strength of *Truth*, let us withall pour the sweet Balm of Love upon their heads. *Truth* and *Love* are two the most powerful things in the world; and when they both go together, they cannot easily be withstood. The Golden Beams of *Truth* and the Silken Cords of *Love*, twisted together, will draw men on with a sweet violence whether they will or no.

Let us take heed we do not sometimes call that *Zeal* for God and his Gospel, which is nothing else but our own tempestuous and stormy Passion. *True Zeal* is a sweet, heavenly and gentle Flame, which maketh us active for God, but always within the Sphear of Love. It never calls for *Fire from Heaven*, to consume those that differ a little from us in their Apprehensions. It is like that kind of Lightning (which the Philosophers speak of) that melts the Sword within, but findgeth not the Scabbard: it strives to save the Soul, but hurteth not the Body.

Body. *True Zeal* is a loving thing, and makes us always active to *Edification*, and not to *Destruction*. If we keep the *Fire of Zeal* within the Chimney, in its own proper place, it never doth any hurt; it onely warmeth, quickeneth and enliveneth us: But if once we let it break out, and catch hold of the Thatch of our *Flesh*, and kindle our corrupt *Nature*, and set the House of our Body on fire, it is no longer *Zeal*, it is no heavenly *Fire*, it is a most destructive and devouring thing. *True Zeal* is an *Ignis lambens*, a soft and gentle Flame, that will not scorch one's hand; it is no predatory or voracious thing: But *Carnal* and *fleshy Zeal* is like the spirit of Gunpowder set on fire, that tears and blows up all that stands before it. *True Zeal* is like the *Vital heat* in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the *Radical Oyl* within us, that sweet Balm of our *Natural Moisture*, yet it lives lovingly with it, and maintains that by which it is fed: But that other furious and distempered Zeal is nothing but a *Fever* in the Soul. To conclude, we may learn what kind of Zeal it is that we should

should make use of in promoting the Gospel, by an Emblem of God's own given us in the Scripture, those *Fiery Tongues* that upon the Day of *Pentecost* sat upon the Apostles; which sure were harmlesse Flames, for we cannot reade that they did any hurt, or that they did so much as singe an hair of their heads.

I will therefore shut up this with that of the *Apostle*; *Let us keep the unity of the Spirit in the bond of peace.* Let this soft and silken Knot of *Love* tie our Hearts together; though our Heads and Apprehensions cannot meet, as indeed they never will, but always stand at some distance off from one another. Our *Zeal*, if it be heavenly, if it be true *Vestal Fire* kindled from above, will not delight to tarry here below, burning up Straw and Stubble and such combustible things, and sending up nothing but grosse earthy fumes to Heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up mens hearts to God along with it. It will be onely occupied about the promoting of those things which are *unquestionably good*; and when it moves in the irascible way,

way, it will quarrel with nothing but *sin*. Here let our Zeal busie and exercise it self, every one of us beginning first at our own Hearts. Let us be more zealous then ever we have yet been in fighting against our Lusts, in pulling down those *strong holds of Sin and Satan* in our hearts. Here let us exercise all our Courage and Resolution, our Manhood and Magnanimitie.

Let us trust in the *Almighty Arm* of our God, and doubt not but he will as well deliver us from the *Power of Sin* in our hearts, as preserve us from the *wrath to come*. Let us go out against these *uncircumcised Philistins*, I mean our Lusts, not with *Shield or Spear*, not in any confidence of our own strength, but in the name of the *Lord of Hosts*; and we shall prevail, we shall overcome our Lusts: *For greater is he that is in us, then he that is in them*. The *Eternal God* is our refuge, and underneath are the everlasting arms: He shall thrust out these enemies from before us, and he shall say, *Destroy them*. We shall enter the true *Canaan*, the good Land of Promise, that *floweth with milk and honey*, the Land of Truth and Holinesse. Wherefore take

unto

unto you the whole Armour of God, that you may be able to withstand. Let your loins be girt about with truth; have on the brest-plate of righteousness; and let your feet be shod with the preparation of the Gospel of peace. Above all take the shield of faith, whereby you shall be able to quench all the fiery darts of the Wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God. And lastly, be sure of this, that ye be strong one-ly in the Lord, & in the power of his might.

There be some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of Victory. There be some evil Spies, that weaken the hands and the hearts of the children of Israel, and bring an ill report upon that Land that we are to conquer, telling of nothing but strange Giants, the sons of Anak, there, that we shall never be able to overcome. The Amalekites (say they) dwell in the South, the Hittites, Jebusites, Amorites in the Mountains, and the Canaanites by the Sea-coast; huge armies of tall invincible Lusts: we shall never be able to go against this people; we shall never be able to prevail against our

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Corruptions. Hearken not unto them, (I beseech you) but hear what *Caleb* and *Josuah* say ; *Let us go up at once, and possess it, for we are able to overcome them ;* not by our own strength , but by the power of the *Lord of Hosts*. There are indeed *Sons of Anak* there , there are mighty *Giantlike Lusts* that we are to grapple with; nay there are *Principalities* and *Powers* too that we are to oppose: But the great *Michael, the Captain of the Lord's Host*, is with us ; he commands in chief for us , and we need not be dismayed. *Understand therefore this day, that the Lord thy God is he which goeth before thee as a consuming fire ; he shall destroy these enemies, and bring them down before thy face.* If thou wilt be faithfull to him , and put thy trust in him , *as the fire consumeth the stubble, and as the flame burneth up the chaff,* so will he destroy thy *Lusts* in thee : *their root shall be rottenesse, and their blossome shall go up as dust.*

But let us take heed that we be not discouraged , and before we begin to fight despair of Victory : but to believe and hope well in the power of our God and his strength, will be half a Conquest.

Let

Let us not think, Holinesse in the hearts of men here in the world is a forlorn, forsaken and outcast thing from God, that he hath no regard of. Holinesse, where-ever it is, though never so small, if it be but hearty and sincere, it can no more be cut off and discontinued from God, then a *Sun-beam* here upon Earth can be broken off from its intercourse with the *Sun*, and be left alone amidst the mire and dirt of this World. The Sun may as well discard its own *Rays*, and banish them from it self into some Region of darknesse far remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon Holinesse in the World, and leave it a poor Orphan thing, that shall have no influence at all from him to preserve and keep it. Holinesse is something of God, where-ever it is; it is an *Efflux* from him, that always hangs upon him, and lives in him: as the *Sun-beams*, though they guild this lower World, and spread their golden wings over us, yet they are not so much here, where they shine, as in the Sun, from whence they flow. God cannot draw a Curtain betwixt himself and Holinesse, which is nothing but the
Splen-

Splendour and shining of himself: He cannot hide his face from it, he cannot desert it in the World. He that is once *born of God shall overcome the World*, and the Prince of this World too, by the Power of God in him. Holinesse is no solitary neglected thing; it hath stronger Confederacies, greater Alliances, then Sin and Wickednesse. It is in league with God and the whole Universe; the whole Creation smiles upon it: there is something of God in it, and therefore it must needs be a victorious and triumphant thing.

Wickednesse is a weak, cowardly and guilty thing, a fearful and trembling Shadow. It is the Child of Ignorance and Darknesse; it is afraid of Light, and cannot possibly withstand the power of it, nor endure the sight of its glittering Armour. It is allied to none but wretched, forlorn and apostate Spirits; that do what they can to support their own weak and tottering Kingdome of Darknesse, but are onely strong in Weaknesse and Impotency. The whole Politie and Commonwealth of Devils is not so powerful as one *Child of Light*, one *Babe in Christ*: they are not all able to
quench

quench the least *smoking flax*, to extinguish one spark of Grace. Darknesse is not able to make resistance against Light, but ever, as it comes, flies before it. But if Wickednesse invite the Society of Devils to it, (as we learn by the sad experience of these present Times, in many examples of those that were possessed with Malice, Revengefulness and Lust) so that those cursed Fiends do most readily apply themselves to it, and offer their service to feed it and encourage it, because it is their own Life and Nature, their own *Kingdome of Darknesse*, which they strive to enlarge and to spread the Dominions of; shall we then think that Holinesse, which is so nearly allied unto God, hath no good *Genius* at all in the world to attend upon it, to help it and encourage it? Shall not the *Kingdome of Light* be as true to its own Interest, and as vigilant for the enlarging of it self, as the *Kingdome of Darknesse*? Holinesse is never alone in the world, but God is always with it, and his loving *Spirit* doth ever associate and joyn it self to it. He that sent it into the World is with it, as *Christ* speaketh of himself, *The Father hath not left me alone, because I doe al-*

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ways

ways those things that please him. Holiness is the Life of God, which he cannot but feed and maintain wheresoever it is : and as the Devils are always active to encourage evil; so we cannot imagine but that the heavenly Host of blessed Angels above are as busily employed in the promoting of that which they love best, that which is dearest to God whom they serve, the Life and Nature of God. There is joy in Heaven at the conversion of one sinner, Heaven takes notice of it; there is a Quire of Angels that sweetly sings the Epithalamium of a Soul divorced from Sin and Satan, and espoused unto Christ. What therefore the Wise man speaks concerning Wisdom, I shall apply to Holiness: Take fast hold of Holiness, let her not go, keep her, for she is thy Life: Keep thy heart with all diligence, for out of it are the issues of Life, and of Death too. Let nothing be esteemed of greater consequence and concernment to thee then what thou doest and adest, how thou livest. Nothing without us can make us either happy, or miserable; nothing can either defile us, or hurt us, but what goeth out from us, what springeth and bubbleth up out of our own hearts.

We

We have dreadful apprehensions of the Flames of Hell without us; we tremble and are afraid when we hear of *Fire and Brimstone*; whilst in the mean time we securely nourish within our own hearts a *true and living Hell*,

O cæco carpimur igni:
the dark fire of our Lusts consumeth our bowels within, and miserably scorseth our Souls, and we are not troubled at it. We do not perceive how Hell steals upon us whilst we live here. And as for Heaven, we onely gaze abroad, expecting that it should come in to us from without, but never look for the beginnings of it to arise within, in our own Hearts.

But lest there should yet haply remain any prejudice against that which I have in this while heartily commended to you, *true Holinesse*, and the keeping of *Christ's Commandments*, as if it were a *rough and servile thing*, that would subject us to a *State of Bondage*; I must here needs adde a Word or two, either for the Prevention or Removal of it. I do not therefore mean by *Holinesse*, the mere performance of outward Duties of

Religion, coldly acted over as a task; not our habitual Prayings, Hearings, Fastings, multiplied one upon another, (though these be all good, as subservient to an higher end:) but I mean an inward *Soul and Principle of Divine Life* that spiriteth all these, that enliveneth and quickeneth the dead carcasse of all our outward Performances whatsoever. I do not here urge the *dead Law of outward Works*, which indeed, if it be alone, subjects us to a *State of Bondage*; but the *inward Law* of the Gospel, the *Law of the Spirit of Life*, then which nothing can be more free and ingenuous; for it doth not act us by Principles without us, but is an inward *Self-moving Principle*, living in our Hearts.

The first, though it work us into some outward Conformity to God's Commandments, and so hath a good effect upon the World; yet we are all this while but like dead Instruments of Musick, that sound sweetly and harmoniously when they are onely struck and played upon from without by the Musician's Hand, who hath the Theory and *Law of Musick living within himself.*

But

But the second, the *living Law* of the Gospel, the *Law of the Spirit of Life* within us, is as if the *Soul of Musick* should incorporate it self with the Instrument, and live in the Strings, and make them of their own accord, without any touch or impulse from without, dance up and down, and warble out their Harmonies.

They that are acted onely by an *outward Law* are but like *Neurospasts*, or those little Puppets that skip nimbly up and down, and seem to be full of quick and sprightly motion; whereas they are all the while moved artificially by certain Wires and Strings from without, and not by any Principle of Motion from themselves within: or else like Clocks and Watches, that go pretty regularly for a while, but are moved by Weights and Plummetts, or some other artificial Springs, that must be ever now and then wound up, or else they cease.

But they that are acted by the *new Law of the Gospel*, by the *Law of the Spirit*, they have an inward principle of life in them, that from the Centre of it self puts forth it self freely and constantly into all obedience to the will of *Christ*.

This *New Law of the Gospel* is a kind of *Musickall soul*, informing the dead *Organ* of our Hearts, that makes them of their own accord delight to act harmoniously according to the Rule of God's word.

The Law that I speak of is a *Law of Love*, which is the most powerful Law in the world; and yet it freeth us in a manner from all Law without us, because it maketh us become a *Law unto our selves*. The more it prevaileth in us, the more it eateth up and devoureth all other Laws without us; just as Aaron's *living Rod* did swallow up those Rods of the Magicians that were made onely to counterfeit a little Life.

Quis Legem det amantibus?

Major lex Amor est sibi.

Love is at once a Freedom from all Law, a state of purest Liberty; and yet a Law too, of the most constraining and indispensable Necessity.

The worst *Law* in the World is the *Law of Sin* which is in our members; which keeps us in a condition of most absolute Slavery when we are wholly under the Tyrannical commands of our Lusts: this is a cruel *Pharaoh* indeed, that

that sets his hard Task-masters over us, and maketh us wretchedly drudge in Mire and Clay.

The *Law of the Letter* without us sets us in a condition of a little more Liberty, by restraining of us from many outward Acts of Sin; but yet it doth not disenthral us from the power of sin in our hearts.

But the *Law of the Spirit of life*, the *Gospel-Law of Love*, it puts us into a condition of most pure and perfect Liberty; and whosoever really entertains this Law, he hath thrust out Hagar quite, he hath cast out the Bond-woman & her Children; from henceforth Sarah the Free woman shall live for ever with him, and she shall be to him a Mother of many children; her seed shall be *as the sand of the sea-shear for number*, and *as the stars of heaven*. Here is Evangelical Liberty, here is Gospel-freedom, when the *Law of the Spirit of life in Christ Jesus* hath made us free from the Law of sin and death; when we have a liberty from Sin, and not a liberty to sin: For our dear Lord and Master hath told us, that *Who-soever committeth sin, he is the servant of it*.

He that lies under the power and vassallage of his base lusts, and yet talks of Gospel-freedom, he is but like a poor condemned Prisoner, that in his sleep dreams of being set at liberty, and of walking up and down wheresoever he pleaseth, whilst his Legs are all the while lock'd fast in Fetters and Irons. To please our selves with a Notion of Gospel-liberty, whilst we have not a Gospel-principle of Holinesse within us to free us from the power of sin, is nothing else but to gild over our Bonds and Fetters, and to phansy our selves to be in a Golden Cage. There is a Streightnesse, Slavery and Narrownesse in all Sin: Sin crowds and crumples up our Souls, which, if they were freely spread abroad, would be as wide and as large as the whole Universe.

No man is truly free but he that hath his *Will* enlarged to the extent of God's own Will, by loving whatsoever God loves, and nothing else. Such a one doth not fondly hug this and that particular created good thing, and envasal himself unto it; but he loveth every thing that is lovely, beginning at God, and descending down to all his Creatures,

accor-

according to the several degrees of perfection in them. He enjoys a boundlesse Liberty, and a boundlesse Sweetnesse, according to his boundlesse Love. He inclaspeth the whole World within his out-stretched arms; his Soul is as wide as the whole Universe, as big as *yesterday, to day, and for ever*. Whosoever is once acquainted with this disposition of Spirit, he never desires any thing else, and he loves the *Life of God* in himself dearer then his own Life. To conclude this therefore; If we love *Christ*, and keep *his Commandments*, *his commandments will not be grievous to us: His yoke will be easie, and his burthen light: it will not put us into a State of Bondage, but of perfect Liberty. For it is most true of Evangelical Obedience, what the Wise man speaketh of Wisdom, Her ways are ways of pleasantnesse, and all per paths are peace: She is a tree of Life to those that lay hold upon her, and happy are all they that retain her.*

I will now shut up all with one or two *considerations* to perswade you farther to the *keeping of Christ's Commandments.*

First,

First, from the desire which we all have of *Knowledge*. If we would indeed *know* Divine Truths, the onely way to come to this is by *keeping of Christ's Commandments*. The grossness of our apprehensions in *spiritual things*, and our many mistakes that we have about them, proceed from nothing but those dull and foggy *steams* which rise up from our *foul Hearts*, and becloud our Understandings. If we did but heartily comply with *Christ's Commandments*, and purge our hearts from all grosse and sensual Affections, we should not then look about for *Truth* wholly without our selves, and enslave our selves to the Dictates of this and that Teacher, and hang upon the *Lips of men*: but we should find the Great Eternal God inwardly teaching our Souls, and continually instructing us more and more in the mysteries of his will; and *out of our bellies should flow rivers of living waters*. Nothing puts a stop and hinderance to the passage of Truth in the World but the Carnality of our Hearts, the Corruption of our Lives.

'Tis not wrangling Disputes and Syllogistical Reasonings that are the mighty

ty Pillars that underprop *Truth* in the World : if we would but underfet it with the Holinesse of our Hearts and Lives, it should never fail. *Truth* is a prevailing and conquering thing, and would quickly overcome the World, did not the Earthinesse of our Dispositions and the Darknesse of our false Hearts hinder it. Our Saviour *Christ* bids the *Blind man* wash off the *Clay* that was upon his eyes in the *Pool of Siloam*, and then he should see clearly ; intimating this to us, that it is the Earthinesse of mens Affections that darkens the Eye of their Understandings in Spiritual things. *Truth* is always ready and near at hand, if our eyes were not closed up with Mud, that we could but open them to look upon it. *Truth* always waits upon our Souls, and offers it self freely to us, as the Sun offers its Beams to every Eye that will but open, and let them shine in upon it. If we could but purge our Hearts from that filth and defilement which hangeth about them, there would be no doubt at all of *Truth's* prevailing in the World. For *Truth* is great, and stronger then all things : all the Earth calleth upon *Truth*, and the
Heaven

The First Sermon.

Heaven bleſſeth it ; all works ſhake and tremble at it. The Truth endureth, and is always ſtrong; it liveth and conquereth for evermore. She is the Strength, Kingdome, Power and Maſteſty of all ages. Bleſſed be the God of Truth.

Secondly, If we deſire a true Reformation, as ſome would be thought to do; Let us begin here in reforming our Hearts and Lives, in keeping Chriſt's Commandments. All outward Forms and Models of Reformation, though they be never ſo good in their kind, yet they are of little worth to us without this inward Reformation of the Heart. Tin or Lead, or any other baſer Metal, if it be caſt into never ſo good a Mold, and made up into never ſo elegant a Figure, yet it is but Tin or Lead ſtill, it is the ſame Metal that it was before. If adulterate Silver, that hath much Alloy or Droſſe in it, have never ſo current a Stamp put upon it, yet it will not paſſe notwithstanding when the Touchſtone trieth it. We muſt be reformed within, with a Spirit of Fire and a Spirit of Burning, to purge us from the Droſſe and Corruption of our Hearts, and refine us as Gold and Silver; and then

then we shall be *reformed truly*, and not before. When this once comes to passe, then shall *Christ* be set *upon his Throne* indeed, then the *Glory of the Lord* shall *overflow the Land*; then we shall be a People acceptable unto him, and as *Mount Sion* which he dearly loved.

THE END.

then we shall be reformed truly, and not
before. When this great comfort passeth,
then shall Christ be set upon his throne
indeed, then the Glory of the Lord shall
overflow the Land; then we shall be a
People acceptable unto him, and as
a name, which he dearly loved.

THE END.

THE SECOND
S E R M O N,
OR A
DISCOURSE

On 1 CORINTH. 15. 57.

*But thanks be to God which giveth us
the Victory through our Lord Jesus
Christ.*

By R. CUDWORTH, D.D.

The Second Edition.

S. Gregory Nyssen.

Χριστιανισμός ὅτι ἡ Θεία φύσις μίμνηται.

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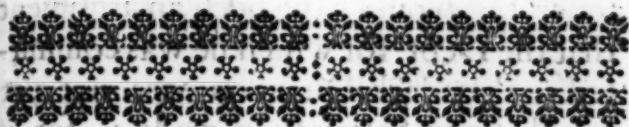
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 M D C L X X



THE SECOND S E R M O N.

1 COR. Chap. 15. Ver. 57.

*But thanks be to God which giveth
us the Victory through our Lord
Jesus Christ.*



CH R I S T's *Resurrection*,
which the Apostle treateth
of in the former part of this
Chapter, is one of the main
and principal Articles of
our Christian Faith : For though *Christ*
by his *Death* upon the Cross made a Pro-
pitiatory Sacrifice for the World, yet it
was his *Resurrection* onely which did ma-
nifest his *Death* to be effectual and avail-
able for that end, and did evidence its
acceptation with God. For if the *Grave*
had detain'd *Christ*, and held him Pri-
N soner,

Verse 17.

soner, this would have been an argument that the Debt for which he was committed to that dark Dungeon was not yet pay'd, nor Satisfaction made; for if *Christ be not raised*, (saith the Apostle) *your Faith is vain, you are yet in your sins.* But now *Death* and the *Grave* having delivered up *Christ* out of their custody, his *Resurrection* is an undoubted argument that they had no more to lay to his charge, as he was a Surety and Undertaker for mankind, but that the Debt which was owing to the Law and Divine Justice was in the Court of Heaven fully acquitted and discharged. For *Christ was delivered for our Sins*, and rose again for our *Justification*.

Rom. 4.

And though *Christ's* other *Miracles* ought to have conciliated Belief to his *Doctrine* from the *Jews*; yet his *Resurrection from the dead*, (foretold by himself and really accomplished,) added to all the rest, *was a most undoubted and unquestionable Confirmation of his Prophe-tical Ministry.* For if it were supposed (as the *Jews* of old and the *Talmudists* of later times maliciously calumniated our Saviour *Christ*) that a mere *Wizzard* or *Magician* should have appeared, and not onely

onely have done many Miracles by *Beelzebub* and the Powers of Darknes, but also have foretold that after he had been put to death he should *rise again*, and have given this as a farther sign to confirm his Prophecy, as our Saviour did, *Matth. 12. 39.* it could never be conceiv'd that Divine Providence should suffer such an Impostour miraculously to rise again, in so remarkable a manner, and so often to appear before the eyes of so many Spectators, and at last visibly to ascend up to Heaven. Because this would have been *Tentatio invincibilis* to mankind, it being not imaginable what greater assurance Heaven it self could give to *confirm* and *seal* a *Prophet*, and to persuade the World that what he did was by the Finger of God, and not by *Magical imposture*, then this is. And therefore it is observable, that though a good while after our Saviour's time, when the *Jews* had now forfeited that peculiar Providence that watched over them, a certain counterfeit *Messias*, one *David El-Roy*, was permitted to doe several strange and miraculous things by *Magick* and *Witchcraft*, if the Jewish Relations be true; yet when he gave this for a Sign

In Igge: eth
Zeman.

to the *Perſian* King to prove himſelf the *Meſſias*, that after he was beheaded by him he ſhould *riſe again*; he plainly diſcovered his *Impoſture*, to the great diſappointment of the deluded *Jews*, who (as *Maimonides* writes) in vain expected his *Reſurrection* a good while after.

Moreover, *If Chriſt had not riſen again after death, the world would not have had ſufficient ground to truſt and believe in him as a Saviour.* *S. Auſtin* reckon'd it as great a *Miracle* as any that *Chriſt* ever did upon earth, that the World ſhould be brought off to believe in a crucified Saviour. For to worſhip *יהוה*, as the *Jews* by way of Diſgrace call our Saviour, or *ἀνασκολοτίζωμεν* in *Lucian's* language, *one that was hanged*, for a God, and to believe in him, could not but ſeem a monſtrous and prodigious thing both to *Jews* and *Gentiles*; and certainly it would never have been brought to paſs, had there not been unqueſtionable aſſurance given of *Chriſt's Reſurrection from the dead*. For who would be ſo ſottiſh as to believe in a *dead Saviour*, and to expect help and aſſiſtence from him that had not been able to help himſelf, and therefore had given no proof that he was able to help others?

nay,

nay, from him that to all humane appearance had now no being at all? Upon which account the Psalmist upbraids the foolish Heathen, that *they ate the sacrifices of the dead*. Wherefore it is observable in the Gospel, that when *Christ* was now dead and buried in his Sepulchre, the Hope and Expectation of his Disciples, who had formerly believed in him, lay as it were intombed in the same Sepulchre with him. And then the two Disciples that went to *Emmaus* could only say, *We trusted this had been he which should have redeemed Israel*. But afterwards, when they were able upon good grounds to affirm that *Κύριος ἀληθῶς ἦν*, *The Lord was risen indeed*, then their Faith revived a-new, and mounted up higher then ever, and grew triumphant in them. Psal. 106. Luke 24.

Again, there was another excellent Design in *Christ's Resurrection from the dead*, which the Apostle pursues largely also in this Chapter; viz. *To give the world assurance of a Life after death; and a blessed Immortality to be enjoyed by all true Believers and Followers of Christ.* *Christ* by his Resurrection hath abolished death, and brought life and immortality to light,

light, as the Apostle speaks 2 *Tim.* 1. 10. or, as the Church sings in that divine Anthem, *After he had overcome the sharpness of Death, he opened the kingdome of Heaven to all Believers.* The reasons of Philosophy that prove the *Soul's Immortality*, though firm and demonstrative in themselves, yet they are so thin and subtile to vulgar apprehensions, that they glide away through them, and leave no such palpable impressions on them as can be able sufficiently to bear up against that heavy weight of gross infidelity that continually sinks down the minds of men to a distrust of such high things as be above the reach of Sense. Neither are these considerations any longer of force then men can actually attend to the strength and coherence of the Demonstration; and when that actual attention (which is operose and difficult) is taken off, then the Truth itself like a Spectre or Apparition suddenly vanishes away, and men question with themselves afterwards whether there were any such thing or no. Such thin and evanid things are Philosophical Speculations about the high Mysteries of Faith and Religion. But *Christ* his raising of the self-same Body

Body which was laid in the Sepulchre, and afterwards appearing in it often to his Disciples, gave such evident assurance of the *Soul's Immortality* and *Life after death*, as must needs strike more strongly upon Vulgar minds, and make more palpable impressions on them, and be always of more present and ready use, then any Philosophical Reasons and Demonstrations.

And the Scripture is herein very harmonious and agreeable to itself both in the Old and New Testament: for as in the one it makes the original of Death's entrance into the world to be the Sin and Disobedience of the *First Adam*, who was ἀνθρώπου ἐκ γῆς, χεῖνός, *of the earth, earthy*; so in the other it attributes the recovery of Life and Immortality to the meritorious Obedience of the *Second Adam*, that was ὁ Κύριος ἐκ ἑαυτοῦ, ἐπεφάνη, *the Lord from heaven, heavenly*, who by his Death vanquished and destroyed Death. For as *Sampson*, (who was a Type of our Saviour) when he was besieged by the *Philistines* in the City *Gaza*, (*Judges 16.*) rose up at midnight, and pulled up the Gates of the City and the Posts, and laying them upon his shoulders

carried them up to the top of the Hill: in like manner *Christ* our Lord, when he was environ'd and encompass'd by Death, after he had been awhile detain'd under the custody thereof, he ascended victoriously out of the Power of the Grave, and carried the Gates of Hell and Death upon his Shoulders along with him triumphantly into Heavens; he slighted and dismantled that mighty Garrison whose Walls were stronger then Brass, and Gates harder then Adamant, that it should no longer be a Prison with doors and barrs to shut up those that believe in him, but an open & free passage, and a broad High-way to Life and Immortality. *He is the Resurrection and the Life*, (John 11. 25.) and *he that believeth in him, though he were dead, yet shall he live. For he that liveth and was dead and is alive for evermore, even he hath the Keys of Hell and of Death.* Revelat. 1. 18.

But that which I chiefly aim at at this time, concerning *Jesus* his Resurrection and Ascension into Heaven, is this, *That by and after it he was made Lord and Christ, King and Saviour, and Sovereign of his Church.* Not but that *Christ's Humanity* was always hypostatically united to the
 Divinity;

Divinity ; but because the Oeconomical Kingdome of *Christ* as Mediatour, according to the Scripture-calculation, seems not to commence till after his state of Humiliation was over, and so begins its *Epocha* from *Christ's* Resurrection, or his Exaltation to sit at God's right hand in heaven. Acts 2. 36. Let all the house of Israel know assuredly, that God hath made that same *Jesus* whom ye have crucified both Lord and *Christ*. Acts 5. 31. *Jesus* whom ye slew and hanged on a Tree, him hath God exalted on his right hand, to be a Prince and a Saviour, &c. Philip. 2. 9. Who humbled himself and became obedient to the death of the Cross ; Wherefore hath God highly exalted him, and given him a Name above every name, that at the name of *Jesus* every knee should bow, &c. and that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the Father. And that Article of our Creed concerning *Christ's* sitting at God's right hand in Heaven signifies thus much unto us ; That *Christ* after his Resurrection and Ascension into Heaven hath all Power given him both in Heaven and in Earth, all things being made subject to him, excepting him onely that hath put all things under

under him. He being, for the Comfort of his Church and Members here upon Earth, according to his Humanity made God's Vicegerent, and seated in his Father's Throne, and having a *Mediatorious* Kingdome bestowed upon him that shall

Verse 24. *continue till he hath put down all Authority and Power, and hath subdued all his Enemies under his feet, and then hath delivered up this Oeconomical Kingdome*

Verse 28. *to God the Father, that God may be all in all.*

And this is an unspeakable Consolation that Christian Religion affords to us, and a most gracious Condescension of the All-wise God; That forasmuch as we that dwell in these houses of Clay are so far removed from the pure and abstracted Deity, and so infinitely disproportioned unto it, that there should be such a contrivance as this set on foot, that we should have one of our own Flesh and Bloud, that was in all things tempted like unto us, and had experience of all our difficulties and calamities, who demonstrated his infinite love to us in laying down his Life for us, and therefore we cannot doubt but hath a most tender Sympathy and fellow-feeling with us in all

all our Infirmities ; I say, that we should have such a one exalted to God's right hand, and invested with all Authority and Power both in Heaven and in Earth, that he might administer all things for the good of his Church and Members, and supply them in all their wants and necessities. Which consideration must needs be far more comfortable, chearing and reviving to every true Christian, then it was to the Sons of *Jacob*, when they went down to *Egypt* to buy Corn and provision for their necessities, to think that *Joseph* their Brother was made Ruler over all the Land.

And yet notwithstanding this is wholly eluded and evacuated by those high-flown *Spiritualists* of these latter times, that slight and reject the Letter of the New Testament as a mean and carnal thing, and will acknowledge no other *Death* and *Resurrection* of *Christ*, no other *Ascension* and *Sitting at God's right hand*, nay no other *Day of Judgement* nor *Resurrection of the Body*, but what is *Mystical* and *Allegorical*: Whereby they do not onely impudently flurre the Gospel according to the History and the Letter, in making it no better then a *Romantic*

tical Legend or a mere *Æsopick* Fable, that contains a good *Envy* or *Moral* under it; but also plainly defeat the Counsel of God against themselves and mankind, by antiquating *Christianity*, and bringing in in stead thereof old *Paganism* again disguised under a few canting Phrases of Scripture-language. For though *Moses* had a Veil over his face, though there were many obscure Umbrages and *Allegories* in the *Law*, (the Children of *Israel* being then not able to bear the brightness of that *Evangelical Truth* that shined under them;) yet now

2 Cor. 3.

under the Gospel we do all with open face behold as in a Glass the glory of the Lord nakedly represented to us, being changed into the same image from glory to glory.

But to let pass these, and still to improve our former Meditation farther; Let us in the next place consider, that *Christ*, who received all this Power after his Resurrection and Ascension, did not receive it in vain and to no purpose, either taking no notice of our humane transactions here below, as having removed his Pavilion too far into those Regions of Light and Glory from us; or else remaining notwithstanding an idle

idle Spectator, and no way concerning or interesting himself in the Issues of our humane affairs. Which will be so much the more improbable, if we consider what the Scripture and experience tell us, that the Devil and Apostate spirits are perpetually active and busie in promoting the Concernments of the Kingdome of Darknes. And therefore doubtless He whom God hath made the Shepherd and Bishop of our Souls can never be so regardless of his Office, nor so careless of his Flock and tender Lambs committed to his charge, as to suffer those cruel Wolves to prey upon them at pleasure; and to have no pity at all for them, nor to extend his watchfull Providence over them, whom once he vouchsafed to redeem with his own precious blood. No certainly, he that waded through so many difficulties and agonies for us in the days of his Flesh, he that *bore our griefs and carried our sorrows*, he that was *wounded for our transgressions and bruised for our iniquities*, that sweet drops of blood in the Garden and was nailed to the Cross for us in *Golgotha*, He cannot so easily forget those whom he hath so dearly bought, nor suffer all
that

that power which God hath invested him with for the good of his Church to lie by him idle and unemployed.

But to the end that there might not be the least ground of Suspicion or Distrust left in the minds of men concerning this particular, *Christ* after his Ascension into Heaven thought good to give us a sensible demonstration both of his Kingly Power and of his watchful Care and Providence over his Church, that he would not leave them orphans and destitute of all assistance, by *sending down his Holy Spirit on the Day of Pentecost in a visible and miraculous manner upon his Disciples.* Acts 2.32. *This Jesus hath God raised up, of which we are all Witnesses: Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* And verily if there had been no news heard of our Lord and Saviour *Christ*, after he ascended above the Clouds out of his Disciples sight, no real and visible Demonstration of his Existence, Power, and Providence over his Church; the distrustful hearts of men would have been too prone to suspect that the pretence of an invisible King-

Kingdome at God's right hand above had been no better then a mere Dream, an airy and phantastick Notion; and they would have been too ready to have called in question the truth of all his other Miracles, his Resurrection and Ascension, witnessed onely by his own Disciples, and to have surmised those several Apparitions of his that we reade of after his Death had been nothing else but Spectres or Phantasms, like the vulgarly-believed Apparitions of the Ghosts of men in Airy bodies. But the sensible and miraculous *Pouring out of the Holy Ghost* upon his Disciples, after his Ascension into Heaven, was a palpable Confirmation of all *Christ's* other *Miracles*, of the Validity of his *Meritorious Death and Passion*, of the Truth of his *Resurrection* and *Ascension*; and gives most comfortable assurance to all Believers to the World's end, that though his Bodily presence be withdrawn from them, yet he hath not left his Church utterly forlorn and destitute of all assistance, but that *his Spirit*, the Holy Comforter, continueth to be present amongst them as his Vice-gent, & to assist them for all the holy purposes of the Gospel, to the World's end.

Now

Now the principal Effects of *Christ's* holy Spirit, which are to be hoped for and expected by every true Believer and private Christian, are comprised by the Apostle under *Three Heads* here in the Text, as consisting in a *Threefold Victory* over a *Threefold Enemy*. *The sting of Death is Sin, and the strength of Sin is the Law: But thanks be to God which giveth us the Victory through our Lord Jesus Christ.*

1. *A Victory over Sin*, as that which is the Cause of *Death*.

2. *A Victory over the Law*, as that which aggravates the Guilt, and exasperates the Power of *Sin*.

3. Lastly, *A Victory over Death*, the Fruit and Consequent of *Sin*.

FIRST therefore, *There is a Victory over Sin to be obtained in and through Christ.*

Some there are that will acknowledge no other *Victory over Sin* but an *External* one, that whereby it was conquered for us by *Christ* upon the Cross sixteen hundred years since, where he *spoiled Principalities and Powers, and made a shew of them*

them openly, triumphing over them in it, Col. 2. 15. and where he redeemed us from the Curse of the Law, being made a Curse for us, Gal. 3. 13. And doubtless this was one great end of *Christ's* coming into the World, to make a Propitiatory Sacrifice for the Sins of mankind: Not only that he might thereby put a period to those continually-repeated and ineffectual Sacrifices of brute Beasts, and the offering of the blood of Bulls and Goats, that could not take away Sin, nor propitiate the Divine Majesty: but also that he might at once give a sensible Demonstration both of God's high Displeasure against Sin, and of his Placableness and Reconcilableness to Sinners returning to Obedience; and therefore, to that end that the Despair of Pardon might not hinder any from Repentance and Amendment of Life, promulgate free Pardon and Remission of Sins through his Blood to all that should repent, and believe the Gospel.

But it is a very unsound and unwholesome Interpretation of this Salutory Undertaking of *Christ's* in the Gospel, as if the ultimate End and Design of it were to procure Remission of Sin and Exemption

ption from Punishment onely, to some particular persons still continuing under the Power of Sin, and to save them at last in their Sins also, that is, with a mere outward and carnal Salvation; it being a thing utterly impossible, that those *undefiled Rewards* of the Heavenly Kingdome should be received and enjoyed by men in their Unregenerate and unrenewed Nature.

For what is this else but to make *Christ* the grand Patron of the Kingdome of Darkness; and to suppose God to be such a Being as may be bribed and corrupted, by Sacrifice and Intercession, to a partial Connivence and fond Indulgence of men in their Sins to all Eternity? or else to insinuate that there is no other *Evil* at all in Sin, but onely in respect of that *outward Punishment* consequent upon it? which is to destroy the Nature and Reality of Sin; and to make it nothing but a mere Name or Phancy; as if *Good* and *Evil*, *Just* and *Unjust*, (as some Philosophers dreamed) were not *Good*; but *None* and *None* onely, had no Reality in Nature, but depended onely upon arbitrary Laws enforced by outward Punishments, or mere Opinion; and

and so were onely Παιντα, (as *Democritus* expressed it) mere Factitious things, or else φαντασµα, Fictitious and Imaginary: Either of which opinions if they were true, then indeed *Remission of Sin* and *Exemption from Punishment* would quite take away all the Evil of Sin.

But if Sin be not a mere Name or Phancy, but that which hath a real and intrinsecal Evil in it, greater then that of *outward Punishment*; then certainly it cannot be so transcendent a Happiness as some men carnally conceit, to have an Impunity in Sinning to all Eternity, that the Accomplishment thereof should be thought the onely fit Undertaking for the Son of God to engage in, and that which would deservedly entitle him the Saviour of Mankind. For that of *Socrates in Plato* must then needs be true, *Τὸ ἀδίκημα μὲν διδόναι δίκην, πάντων μάλιστα τὸ ἐν αὐτῷ κακῶν ἔστι*, That (in those which are not incorrigible and incurable) it is the greatest Evil that can possibly befall them, to continue in Wickedness unpunished; and the greatest Kindness that they can receive, by the lesser Evil of Punishment and Castigation to be cured of the greater Evil of Sin: For (as the same Philosopher speaks)

Revel. 3.
19.

ἡ ἀρετὴ καὶ ἡ πορνεία ἀλλήλῃ, *Chastisement and Correction is the natural Remedy and Cure of Wickedness*; which our Saviour confirms when he saith, *As many as I love, I rebuke and chasten*: and sure the Remedy is not worse then the Disease.

Wherefore it was so far from being the ultimate End of *Christ's* undertaking to die for Sin, that men might securely live in it, that on the contrary the Death of *Christ* was particularly intended as an Engine to batter down the Kingdome of Sin and Satan, and to bring men effectually unto God and Righteousness, as the Scripture plainly witnesseth, *1 Pet. 2. 24. His own self bare our Sins in his Body on the Tree, that we, being dead to Sin, might live to Righteousness.* The Death of *Christ* conducing to this great End not onely as it was Exemplary, and Hieroglyphically instructed us that we ought to *take up our Cross* likewise, and *follow our crucified Lord and Saviour*, suffering in the *Flesh* and *ceasing from Sin*; but also as it doth most lively demonstrate to us God's high Displeasure against Sin, and the malignant Nature of it, that could not otherwise be expiated then by the *Bloud of that innocent and immaculate Lamb,*

Lamb, the onely-begotten Son of God; and lastly, as the Hope of Pardon and free Remission of Sin in the Bloud of *Christ* for the truly Penitent might invite and animate men to chearful and vigorous endeavours against Sin.

Others there are that tell us there is indeed something farther aimed at in the Gospel besides the bare *Remission of Sins*, but that it is nothing else but the *Imputation of an External Righteousness* or *another's Inherent Holiness*, which is so completely made ours thereby to all intents and purposes, as if we our selves had been really and perfectly righteous; and this upon no other Condition or Qualification at all required in us, but onely of mere Faith scrupulously prescinded from all Holiness and Sanctification, or the laying hold and apprehending onely (as they use to phrase it) of this *External and Imputed Righteousness*, that is, the merely believing and imagining it to be ours: Which kind of Faith therefore is but the Imagination of an Imagination, or of that which really is not, and, as *Pindar* calls Man, *ἄνθρωπος ὄνειαρος*, *the very Dream of a Shadow*.

For though this be pretended by some

to be spoken onely of *Justification* as contradistinct from *Sanctification*, the latter of which they conceive must by no means have any conditional Influence upon the former; yet it is plain that it will unavoidably extend to the taking away of the Necessity of *Inherent* Righteousness and Holiness, and all Obligation to it: upon which very account it is so highly acceptable, because under a specious shew of Modesty and Humility it doth exceedingly gratify mens Hypocrisie and Carnality. For he that is thus completely justified by the Imputation of a mere External Righteousness, must needs have *ipso facto* a Right and Title thereby to Heaven and Happiness without Holiness; for *Rom. 8. 30.* *whom he justifieth, them he also glorifieth.* Neither can any thing be required inherently in them, where all *Inherency* is perfectly supplied by *Imputation*. And though it be pretended that *Sanctification* will spontaneously follow after by way of *Gratitude*; yet this is like to prove but a very slippery hold, where it is believed that *Gratitude* it self, as well as all other Graces, is already in them by *Imputation*. Neither can it be reasonably thought

thought that true Holiness should spring by way of *Gratitude* or *Ingenuity* from such a Principle of Carnality as makes men so well contented with a mere Imaginary Righteousness.

But this Opinion, as it makes God in Justifying to pronounce a false Sentence, and to conceive of things otherwise then they are, and to doe that which himself hath declared to be abominable, *to justify the wicked* (in a forensick sense,) and as it is irreconcilable to those many Scriptures that assure us *God will render to every man according to his Works*; so it also takes away the Necessity of *Christ's* Meritorious and Propitiatory Sacrifice for the Remission of Sins: for where a complete Righteousness is imputed, there is no Sin at all to be pardoned. And lastly, it vainly supposes *Righteousness* and *Holiness* to be mere Phantastical and Imaginary things; for otherwise it were no more possible that a Wicked man should be made Righteous by another's Righteousness imputed, then that a Sick man should be made Whole by another's imputed Health. *If a Brother or Sister be naked and destitute of daily food, and one of you say unto them, Depart in*

Prov. 17.
15.

peace, be you warmed, and be you filled; notwithstanding you give them not those things which are needfull for the body; what doth it profit? James 2. 15, 16. Even so, what doth it profit, my Brethren, if a man say he hath Faith, (or imputed Righteousness) and have not Works? (that is, real and inherent Righteousness, or inward Regeneration) can such a Faith (that is, Imagination, or Imputation) save him? Certainly no more then mere words can clothe a naked man's Back, or feed a hungry man's Belly, or warm and thaw him whose Blood is frozen and congealed in his veins. Nay, it is no more possible for a man to be made *Holy*, then to be made *Happy*, by mere Imputation, which latter few men would be contented withall; and, were it not for their Hypocrisie, they would be as little contented with the former; and it would as little please them to be *Opinione tantum Justi*, as *Opinione tantum Beati*, to use Tully's expressions against the Epicureans. Nay, since it is most certain that the greatest part of our *Happiness* consisteth in *Righteousness* and *Holiness*, it will unavoidably follow, that if we have no other then an *Imputative Righteousness*, we can have

no other then an *Imputative Happiness*, and a mere Imaginary Heaven, which will little please us when we feel our selves to be in a true and real Hell.

But it is not our intention here to quarrel about Words and Phrases, as if *Christ's* meritorious Satisfaction might not be said to be *Imputed* to those that repent and believe the Gospel, for Remission of Sins: much less to deny what the Holy Scripture plainly asserts, True and living *Faith*, that *worketh by Love*, which is the very Essence of the New Creature, or Regenerate Nature, *not to be imputed, or accounted for Righteousness*, under the Gospel dispensation, where God will not proceed according to Legal Rigour and Severity with his fallen Creatures, but according to that Equity and *Grace* which the Philosopher tells us is the truest *Justice*. But our only design is, to caution against that *Antinomian Error* which is too often insinuated under the Notion of *Imputed Righteousness*, as if there were no necessity of *Inherent Righteousness* and a *Real Victory over Sin* in order to Salvation, but that an *Imputed or Imaginary one* might serve the turn. Which Error, springing up
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very early amongst the Gnostick-Christians, S. John gives a seasonable Antidote against it, 1 John 3. 7. Little Children, let no man deceive you; he that doth Righteousness is righteous, even as he is righteous: and in Chap. 2. v. 4. He that saith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. To which purpose is that also in his first Chap. v. 5. This is the Message which we have heard of him and declare to you, That God is Light, and in him is no Darknes at all. If we say that we have Fellowship with him, and walk in darknes, we lye, and doe not the Truth: But if we walk in the light, as he is in the light, we have Fellowship one with another, and the Bloud of Jesus Christ his Son cleanseth us from all Sin. Wherefore the same Apostle in that Epistle tells us of overcoming the Wicked one, Chap. 2. 14. and of overcoming the World, by our Faith in Christ, Chap. 5. 4. And in the Apocalypse he propoundeth from Christ himself divers remarkable Promises to him that overcometh: That he shall eat of the Tree of life that is in the midst of the Paradise of God, c. 2. v. 7. That he shall not be hurt of the Second Death, v. 11.

That he shall have the hidden Manna, and a white Stone with a new Name written in it, which no man knoweth saving he that receiveth it, v. 17. That he will give him the morning Star, v. 28. That he shall be clothed in white Raiment, and his name shall not be blotted out of the Book of Life, c. 3. v. 5. That he shall be a Pillar in the Temple of God, v. 12. and That he shall sit with Christ in his Throne, as he overcame and sate down with his Father in his Throne, v. 21. The Condition of all which Promises being Overcoming, we may well conclude from thence, that there is a Real and not an Imaginary Victory onely to be obtained over the Power of Sin as well as the Guilt of it.

Nay, it is true and very observable, that those Places which are usually quoted as the Foundation of an Imputed Righteousness in some other sense then what we have before mentioned, are indeed no otherwise to be understood then of a Real Inward Righteousness that is wrought or infused by the Spirit of Christ. As that principal one, Philip. 3. v. 8. Tea doubtless, and I count all things loss for the excellency of the Knowledge of Christ Jesus my Lord, — that I may

win him, and be found in him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Where Christ, whom the Apostle desires to win and to be found in, and the Righteousness which is through the Faith of Christ, and the Righteousness which is of God through Faith, are no External imputed Righteousness, but the real Inward Righteousness of the New Creature wrought by the Spirit of Christ through Faith, which is opposed here to our own Righteousness, and the Righteousness which is of the Law, that is, the Righteousness of outward Works done by our own Natural power, according to the Letter of the Law, in our Unregenerate state: for so the following words explain the meaning, That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his Death; If by any means I might attain to the Resurrection of the dead. And this same Inward and Real Righteousness is often elsewhere called Christ, and the New man, that is said to be put on, and which we are exhorted to put on, not by Conceit

or Imagination onely, but by real Conformity to his Nature and Participation of his Spirit.

And whereas the Magnifiers of *Free Grace* in an *Antinomian* sense, and the Decriers of *Inherent Righteousness*, commonly conceive that the *Free Grace* of God consists in nothing but either in the *Pardon of Sin and Exemption from Punishment*, or the *Imputation of an External Holiness*, and accounting men just freely, without any Condition but onely the mere Believing of this that they are so accounted; and that *Faith* is no otherwise considered in the Gospel then in order to the Believing of this Imputation; and that our own *Works*, when they are comparatively undervalued to *Grace* and *Faith*, are to be taken for all *Inherent Righteousness* and *Holiness*, even the *New Creature* it self: That all these are Errours; as it might be abundantly proved from sundry other places of Scripture, so it may sufficiently appear from that one, *Ephes. 2. v. 4, &c. God, who is rich in mercy, for his great love, wherewith he loved us, even when we were, dead in sins, hath quickned us together with Christ, (by Grace ye are saved,) and hath raised*

raised us up together——That in the Ages to come he might shew the exceeding riches of his Grace, and his kindness towards us through Christ Jesus. For by Grace are ye saved through Faith; and that not of your selves; it is the gift of God: Not of Works, lest any man should boast. For we are his Workmanship, created in Christ Jesus unto good Works. For when we are here said to be saved by Grace, it is plain that the Apostle means by *Saved*, inwardly Quickened and Sanctified: *ut dicitur* (saith *Grotius* well here) *is Purgari à Vitiis*: which inward Sanctification is here attributed to God's Free Grace, and denied to our selves and to Works; the meaning whereof is, that it is not effected by our own Works, (whether of outward Morality or Legal Ceremonies) done by our Natural power in the Unregenerate state, but by the quickning and enlivening Spirit of *Christ* inwardly creating us a-new. And lastly, *Faith* is plainly made the Instrument of this inward Sanctification, that is not wrought by our own Works, but the Grace and Spirit of *Christ*. Whence we may well conclude, That the true Object of the Christian *Faith* is not onely the *Bloud of Christ*

Christ shed upon the Cross for the Remission of Sin, but also the *renewing Spirit of Christ* for the inward conquering and mortifying of it, and the quickning or raising of us to an Heavenly Life.

And I dare be bold to say, that the inward sense of every true and sincere-hearted Christian in this Point speaks the same language with the Scripture. For a true Christian, that hath any thing of the Life of God in him, cannot but earnestly desire an *inward Healing* of his sinful Maladies and Distempers, and not an *outward Hiding* or *Palliation* of them onely. He must needs passionately long more and more after a new Life and Nature, and the Divine Image to be more fully formed in him; insomuch that if he might be secured from the pains of Hell without it, he could not be fully quieted and satisfied therewith. 'Tis not the *Effects and Consequents of Sin* onely, the *External Punishment* due unto it, that he desires to be freed from, but the *Intrinsic Evil of Sin* it self, the Plague of his own Heart. As he often meditates with comfort upon that *Outward Cross* to which his Saviour's hands and feet were nailed for his Sins; so he impatiently desires

fires also to feel the virtue of that *Inward Cross* of Christ, by which the World may be crucified to him, and he unto the World, and the Power of Christ's Resurrection in him, still to raise him farther unto Newness of life. Neither will he be more easily persuaded to believe that his sinful Lusts, the malignity and violence whereof he feels within himself, can be conquered *without* him, then that an Army here in *England* can be conquered in *France* or *Spain*. He is so deeply sensible of the *Real Evil* that is in Sin it self, that he cannot be contented to have it onely histrionically triumphed over. And to phansy himself covered all over with a thin veil of mere external Imputation, will afford little satisfactory Comfort unto him that hungers and thirsts after Righteousness, and is weary and heavy laden with the Burthen of his Sins, and doth not desire to have his inward Maladies hid and covered onely, but healed and cured. Neither can he be willing to be put off till the hour of Death for a Divorce betwixt his Soul and Sin; nor easily persuaded that though Sin should rule and reign in him all his Life-long, yet the last parting grone, that shall divide

vide his Soul and Body asunder, might have so great an Efficacy as in a moment also to separate all Sin from his Soul.

BUT that we may not seem here either to beat the Air in Generals and Uncertainties, or by an indiscreet zeal to countenance those conceited and high-flown Enthusiasts of latter times, that, forgetting that example of Modesty given us by the blessed Apostle, [*Not as though I had already attained, or were already perfect. — But this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the Mark,*] boldly arrogate to themselves such an *Absolute Perfection*, as would make them not to stand in need of any Saviour, nor to be cleansed by the Blood of the Lamb, which therefore they allegorize into a mystical sense; we must declare that we speak not here of Inherent Righteousness and a *Victory over Sin* in a *Legal* or *Pharisaical* sense, but in such an *Evangelical* sense as yet notwithstanding is true and real.

Phil. 3. 12.

The First Degree whereof is a *Prin-*

P

ciple

1 John 3.

9.

ciple of New life, infused into the Soul by the Spirit of *Christ* through Faith, (which the Apostle calls *Semen Dei, the Seed of God*) inclining it to love God and Righteousness as a thing correspondent to its nature, and inabling it to act freely and ingenuously in the ways of God, out of a living Law written upon the Heart, and to eschew Sin as contrary to a vital Principle. For the true Gospel-Righteousness, which *Christ* came to set up in the World, doth not consist merely in outward Works, whether Ceremonial or Moral, done by our own natural power in our Unregenerate state, but in an inward Life and Spirit wrought by God. Which those very Philosophers seemed in a manner to acknowledge, that denied *ἐξ ἑαυτοῦ* to be *διδακτός*, that *Vertue could be taught* by outward Rules and Precepts like an Art or Trade; and *Aristotle* himself also, when he inclines to think that men are *διὰ φύσιν ἀγαθοί*, and that their being Good depends upon some extraordinary Divine Influence and Assistance. Which I the rather take notice of, because some late Pretenders to Philosophy have prophanely derided this Doctrine after this manner, as if

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it made good *Thoughts* and *vertuous Dispositions* to be *Poured* and *BLOWN* into men by God.

But there is a Second Degree of Victory over Sin, which every true Christian ought not onely to look upon as possible; but also to endeavour after, and resolutely to pursue; which is *such a measure of Strength in the Inward man*, and such a degree of Mortification or Crucifixion of our sinfull Lusts, as that a man will not knowingly and deliberately doe any thing that his Conscience plainly tells him is a Sin, though there be never so great Temptations to

Whether or no this be that *Evangelical Perfection* which was the Mark that *St Paul* pressed towards, and which he seems mystically to call the *Resurrection from the Dead*, or any thing farther, I leave it to others to make a Judgement of. But doubtless, they that have attained to *such a Principle of new Life*, and *such a measure of inward Strength*, as is already mentioned, that is, to the Perfection of *unfeigned Sincerity*, may, notwithstanding the Irregularities of the first Motions, violent Assaults and Importu-

nities of Tentations, sudden Incurſions and Obreptions, Sins of mere Ignorance and Inadvertency, (which are all waſh'd away in the Bloud of *Chriſt*) in a true *Evangelical* ſenſe be ſaid to have attained to a *Victory over Sin*.

Wherefore I demand in the next place, *Why it ſhould be thought, impoſſible by the Grace of the Goſpel and the Faith of Chriſt to attain to ſuch a Victory as this is over Sin.* For *Sin* owes its original to nothing elſe but *Ignorance* and *Darkneſs*. Πᾶς ὁ πονηρὸς ἀγνοῖ, *Every wicked man is ignorant.* And therefore in that ſenſe that other Maxime of the *Stoicks* may have ſome Truth alſo, that ἀνὴρ ἀμαρτανῶν, *Men ſin againſt their will* ; becauſe if they knew that thoſe things were indeed ſo hurtfull to them, they would never doe them. Now we all know how eaſily *Light* conquers *Darkneſs*, and upon its firſt approach makes it flie before it, and like a guilty ſhade ſeek to hide it ſelf from it, by running round about the Earth. And certainly the *Light* of God ariſing in the Soul can with as much eaſe ſcatter away the *Night* of ſinful Ignorance before it. For Truth hath a cognation with the Soul ; and Falſhood, Lies and

and Impostures are no more able to make resistance against the Power of Truth breaking forth, then Darkness is able to dispute with Light. Wherefore the Entrance in of Light upon the Soul is half a Conquest over our Sinful Lusts.

Again, though Sin have had a long and customary Possession in the Soul, yet it has no just Title, much less a Right of Inheritance in it. For Sin is but a Stranger and Foreiner in the Soul, an Usurper and Intruder into the Lord's Inheritance. Sin it is no Nature, as S. *Austin* and others of the Fathers often inculcate, but an adventitious and extraneous thing; and the true and ancient Nature of the Soul of Man suffers violence under it, and is oppressed by it. It is nothing else but the preternatural state of Rational Beings, and therefore we have no reason to think it must needs be perpetual and unalterable. Is it a strange thing that a farring Instrument by the hand of a skilful Musician should ever be set in tune again? Doubtless, if an Instrument of Musick were a living thing, it would be sensible of Harmony as its proper state, and abhor Discord and Dissonancy as a thing preternatural to it. The Soul of

Man was Harmonical as God at first made it; till Sin, disordering the Strings and Faculties, put it out of tune and marr'd the Musick of it: but doubtless that Great *Harmosfer* that tunes the whole World, and makes all things keep their Times and Measures, is able to set this lesser Instrument in tune again. Sin is but a Disease and Dyscrasie in the Soul, Righteousness is the Health and natural Complexion of it; and there is a Propension in the nature of every thing to return to its proper state, and to cast off what-ever is heterogeneous to it. And some Physicians tell us that Medicaments are but subservient to Nature, by removing obstructions and impediments; but Nature it self and the inward *Archæus* released and set at liberty works the Cure. Bodies when they are bent out of their place, and violently forced out of the natural position of their Parts, have a *Spring* of their own and an inward strong Propension to return to their own natural Posture, which produceth that *Motion of Restitution* that Philosophers endeavour to give a reason of. As for example, *Air* may be forced into much a lesser room then it would naturally expand

and itself into; but whilst it is under this Violence, it hath a *Spring* or strong *Conatus* to return to its proper state, (of which several ingenious Observations have been lately published by a Learned hand.) Now Sin being a violent and preternatural state, and a Sinner's returning to God and Righteousness being *Motus Restitutionis & Liberationis*, whereby the Soul is restored to its true Freedom and ancient Nature; why should there not be such an *Elater* or *Spring* in the Soul, (quickened and enlivened by Divine Grace) such a natural *Conatus* of returning to its proper state again? Doubtless there is, and the Scripture seems sometimes to acknowledge it and call it by the name of *Spirit*, when it speaketh of our free acting in God's ways from an inward Principle. For the *Spirit* is not always to be taken for a Breath or Impulse from without; but also for an inward Propension of the Soul, awakened and revived in it, to return to its proper state, as it is Intellectual, and then to act freely in it according to its ancient Nature. For if the *Spirit* were a mere external Force acting upon the Soul without the concurrence of an innate Principle,

then to be acted by the Spirit would be a state of Violence to the Soul, which it could not delight always to continue under; whereas the state of the Spirit is a state of Freedom, and not of Violence, as the Apostle witnesseth, when he calls it the *Freedom of the Spirit*. It is the Soul's acting from an inward Spring and Principle of its own Intellectual nature, not by a mere outward Impulse, like a Boat that is tugged on by Oars or driven by a strong blast of Wind. Wherefore the Soul's returning from Sin to Righteousness, which is its Primitive Nature, must needs have great advantages, it going on *secundo flumine*, according to the genuine Current of its true Intellectual nature, and having besides the assistance of a gentle Gale of the Divine Spirit from without to help it forwards.

Why should it be thought so great an impossibility for men willingly to doe that which is agreeable to the Laws of Goodness, since this is the genuine Nature of the Soul when once it is freed from mistakes and encumbrances, from that which is heterogeneous and adventitious to it, that cloggs it and oppresses it; and every Life and Nature acts freely

according to its own Propensions? Why should it seem strange that the *Superiour Faculties* of the Soul should become predominant, since they are *οὐρανίου*, of a Lordly nature, and made to rule, and the *Inferiour Faculties* of a servile temper, and made to be subject? Why should it seem impossible for *Equity*, *Light* and *Reason* to be enthroned in the Soul of Man again, and there to command and govern those exorbitant Affections that do so lawlessly rebell against them? For if some grave Commanders and Generals have been able by the majesty of their very Looks to hush & silence a disorderly and mutinous Rout of Souldiers; certainly *Reason* re-enthroned in her majestick Seat, and re-invested with her ancient Power and Authority, which is natural and not usurped, would much more easily be able to check and controll the tumultuous Rabble of Lusts and Passions in us.

Doubtless God hath no other Design upon us in Religion and the Gospel of his Son then what is for our good, and to restore us to the Rectitude and Perfection of our own Beings: Wherefore he seeks to redeem and call off our Affections

ctions from the perishing Vanities of this
 World, which being so infinitely below
 us do debase and pollute our Spirits;
 wherefore he would not have us to ad-
 dict our selves wholly to the Gratifica-
 tions of our *lower Faculties*, which are
 but the *Brute* in us, but he would have
 the Best in us to be uppermost, *the Man*
 to rule the *Brute*, and the *Divine*, that
 that is of God in us, to rule our *Manly*
 and *Rational Faculties*. He would not
 have us, *Narcissus*-like, to be always
 courting our own Shadow in the Stream;
 for, according to the ancient *Democriteal*
 Philosophy, this whole visible World is
 nothing else but mere extended Bulk,
 and hath nothing real in it but *Atoms*
 or *Particles* of a different Magnitude, di-
 versely placed and agitated in a conti-
 nual Whirlpool. But all the Colour,
 Beauty and Varnish, all that which
 charms and bewitches us in these Ob-
 jects without us, is nothing but the Vi-
 tal Sensations and Relishes of our own
 Souls. This gives all the Paint and Lu-
 stre to those Beauties which we court
 and fall in love withall without us, which
 are otherwise as devoid of Reality and
 as phantastical as the Colours of the
 Rain-

Rainbow. So that this *Outward World* is not unfitly compared to an *enchanted Palace*, which seems indeed mighty pleasing and ravishing to our deluded Sense, whereas all is but imaginary and a mere prestigious Show. Those things which we are enamoured with, thinking them to be without us, being nothing but the vital Energies of our own Spirits. In a word, God would have Man to be a living Temple for himself to dwell in, and his Faculties Instruments to be used and employed by him; which need not be thought impossible, if that be true that Philosophy tells us, that there is *Cognatio quadam* a certain near *Kindred* and *Alliance* between the Soul and God.

Lastly, we must observe, though this inward Victory over Sin be no otherwise to be effected then by the Spirit of *Christ* through Faith, and by a Divine Operation in us, so that in a certain sense we may be said to be *Passive* thereunto; yet notwithstanding we must not dream any such thing, as if our *Active* Cooperation and Concurrence were not also necessarily required thereunto. For as there is a Spirit of God in Nature which produceth Vegetables and Minerals, which humane

humane Art and Industry could never be able to effect, namely that *Spiritus intus alens* which the Poet speaks of, which yet notwithstanding doth not work *absolutely, unconditionally* and *omnipotently*, but requireth certain Preparations, Conditions and Dispositions in the Matter which it works upon; (For unless the Husbandman plow the Ground and sow the Seed, the Spirit of God in Nature will not give any increase;) In like manner the Scripture tells us that the Divine Spirit of Grace doth not work *absolutely, unconditionally* and *irresistibly* in the Souls of men, but requireth certain Preparations, Conditions and Cooperations in us; forasmuch as it may both be *quenched*, and *stirred up* or *excited*, in us. And indeed unless we *plow up the Fallow-ground of our hearts*, and *sow to our selves in Righteousness*, (as the Prophet speaks) by our earnest endeavours; we cannot expect that the Divine Spirit of Grace will shew down that Heavenly increase upon us. Wherefore if we would attain to a *Victory over sin* by the Spirit of *Christ*, we must endeavour to *fight a good Fight*, and *run a good Race*, and to *enter in at the straight gate*, that so over-
coming

coming we may receive the Crown of Life.

And thus much shall suffice to have spoken at this time concerning the First Particular, *The Victory over Sin.*

I shall now proceed to speak something briefly to the *Two other Victories* that remain, which are attainable also by *Christ*, over the *Law* and *Death*.

And the *Law* may be considered two manner of ways. First, as an *outward Covenant of Works* that pronounceth Death and Condemnation to all that do not yield absolute and entire Obedience to what-ever is therein commanded; and which imposed also with the same Severity a multitude of outward *Ceremonial Observations*, which had no intrinsecal Goodness at all in them, but kept men in a State of Bondage and Servility. Now the *Law* in this sense, as it is an *outward Covenant of Works*, is already conquered externally for us by *Christ's* Death upon the Cross, *Galat. 3. 13.* *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written; Cursed is every one that hangeth*

Ezek. 20.
25.

on a Tree; That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith. And he hath thereby freed us also from our Obligation to those Commandments that were not good, having broken down the Middle-wall of Partition that was between Jew and Gentile, abolishing in his Flesh the Enmity, even the Law of Commandments, Ephes. 2. 14, 15. And blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his Cross, Coloss. 2. 14.

Secondly, The Law is sometimes also considered in Scripture as an inward State of Minde, wrought by the Law and Truth of God, whether written outwardly in the Letter of the Scripture, or inwardly in the Conscience, prevailing onely so farre as to beget a Conviction of mens Duty and of the Wrath of God against Sin, but not inabling them with inward strength and power to doe what is commanded, willingly, out of a Love of it. It is such a State, when men are onely Passive to God's Law, and unwillingly subject to it (as an Enemy) for fear of Wrath

Wrath and Vengeance. And this must needs be a state of miserable Bondage and Servility, Distraction and Perplexity of mind; when men are at once strongly convinced of the Wrath of God against Sin, and yet under the power of their Lusts haling and dragging of them to the commission of it. It is that state (as I conceive) which S. Paul describes *Rom. 7.* after this manner; *The Law is Spiritual, but I am Carnal, sold under Sin: for that which I doe, I allow not; for what I would, that doe I not, but what I hate, that doe I.* And again, *I see another Law in my Members warring against my Mind, and bringing me into Captivity under the Law of Sin. O wretched man that I am! who shall deliver me from this body of death?* Now from the Law in this sense, that is, from the Bondage and Servility of the Legal state, we are not delivered, nor made Conquerors by what Christ did outwardly upon the Cross; as some imagine; as if he had there purchas'd for us an Indulgence to sin without controll: but by the inward working of his Holy Spirit, freeing us from the Power and Bondage of Sin, and unbewitching us from the Love of it.

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Wherefore there is a double Freedom from this *Legal* state to be taken notice of; a *True* and a *False* *Freedom*; which I cannot better explain then by using the Apostle's own Similitude in the beginning of the 7. Chap. *Know ye not, Brethren, that the Law hath dominion over a man as long as he liveth?* (or rather as long as It, that is, the Law, *liveth?*) For the Woman which hath an Husband is bound by the Law to her Husband so long as he liveth; but if her Husband be dead, she is loosed from the Law of the Husband. So then, if while her Husband liveth she be married to another man, she shall be called an *Adulteress*: but if her Husband be dead, she is free from that Law; so that she is no *Adulteress* though she be married to another man. Where the Law is compared to an Husband; and one that is under the Law, or in a *Legal* state, to a Woman that hath an Husband. And as there are two ways by which a Woman may be freed from her Husband; The one, if she break loose from him whilst he yet liveth, contrary to the Laws of Wedlock, and marry to another man; which is an undue and unlawful *Freedom*, for then she is justly styled an *Adulteress*; Another, if she stay
till

till her Husband be dead, and then, being free from the Law of her Husband, does lawfully marry to another man: In like manner there are two ways by which men may be freed from the *Law*, as it is *an inward state of Bondage and Servility*. The first is, when men do illegally and unlawfully break loose from the *Law*, which is their *Husband*, whilst he is yet alive and ought to have Dominion over them, and marry themselves to another Husband; which Husband's name is *Carnal Liberty or Licentiousness*, too often mis-called in these latter Times by the name of *Christian Liberty*: and such as these may well be styled in the Scripture-language *Adulterers and Adulteresses*. But there is another Freedom from the *Law*, which is a due and just Freedom, when we do not make ourselves free before the time, violently breaking loose from it; but when we stay till the *Law*, which is our *Husband*, is dead, and the Compulsory power of it taken away by the Mortification of our Lusts and Affections, and so marry another Husband, which is *Christ* or the *Spirit of Righteousness*, Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus*.

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hath made me free from the Law of Sin and Death.

Wherefore there are *Three general states of Men*, in order to God and Religion, that may be here taken notice of. The *First* is of those that are *alive to Sin, and dead to the Law*. This the Apostle speaks of *Rom. 7. 9. I was alive without the Law once*. These are those whose Consciences are not yet considerably awakened to any Sense of their Duty, nor to the Discrimination of Good and Evil; but sin freely without any check or controll; without any disquieting Remorse of Conscience.

The *Second* is, when men are at once alive both to the Law and Sin, to the Conviction of the one, and the Power and Love of the other; both these struggling together within the Bowels of the Soul, checking and controlling one another. This is a *broken, confounded and shatter'd state*; and these in the Apostles language are said to be *Slain by the Law*. *I was alive without the Law once; but when the Commandment came, Sin revived, and I died: And the Commandment which was ordained to life, I found to be unto death. For Sin taking occasion by the Commandment,*

ment, deceived me, and by it slew me. Here is no Peace, Rest nor Comfort to be had in this state, mens Souls being distracted and divided by an intestine and civil Warr, between the *Law of the Mind* and the *Law of the Members* conflicting with one another.

Wherefore the *Third* state is, when men are *dead both to the Law and Sin*, and *alive unto God and Righteousness*; the *Law of the Spirit of Life* freeing them from the *Law of Sin and Death*. In the *First* of these *Three* states, which is the most wretched and deplorable of all, we are *Sin's Free-men*, that is, free to commit Sin without check or controll. In the *Second* we are *Bondmen to God and Righteousness*, and serve God out of a Principle of Fear, and according to an outward Rule onely; Children of *Hagar* the Bond-maid, and of the Letter. In the *Third* we are *God's Free-men* and Sons, and serve him in the Newness of the Spirit, out of a Love to God and Righteousness; Children of the New Testament, and of *Sarah* the Free-woman.

Wherefore here are *Two Mistakes* or *Errors* to be taken notice of, that defeat and disappoint the Design of *Christ* in

giving us *Victory over the Law*. The *First* is of those that we have already mentioned, that seek to themselves a Freedom from the Bondage of the Law otherwise then by *Christ* and the *Spirit of Righteousness*, namely, in a way of Carnal Liberty and Licentiousness, whereby, in stead of being *Bond-men to God and Righteousness*, they become perfect *Free-men to Sin and Wickedness*, which is the most deplorable Thralldome in the World. Wherefore these men, in stead of going forward from the *Second* state unto higher Perfection, wheel back again unto the *First*: just as if the Children of *Israel*, after they had been brought out of *Egypt* and travelled awhile in the Desert of *Arabia*, where the *Law* was given, in stead of entring into *Canaan*, should have wheeled back into *Egypt*, and then, enjoying the Garlick and Onions and Flesh-pots thereof, should persuade themselves that this was indeed the true *Land of Promise that floweth with Milk and Honey*. And there is very great danger, lest when men have been tired out by wandring a long time in the dry and barren Wilderness of the *Law*, where they cannot enjoy the Pleasure of Sin as for-

formerly, and yet have not arrived to the relish and love of Righteousness, by reason of their Impatience they should at last make more haste then good speed, being seduced by some false shows of *Freedom* that are very tempting to such weary Travellers, and promise much comfort and refreshment to them, inviting them to sit down under their shadow: Such as are a *Self-chosen Holiness*, *Ceremonial Righteousness*, *Opinionative Zeal*, The *Tree of Knowledge* mistaken for the *Tree of Life*, *High-flown Enthusiasm* and *Seraphicism*, *Epicurizing Philosophy*, *Antinomian Liberty*, under the pretence of *Free Grace* and a *Gospel-Spirit*.

The *Second* Mistake that is here to be heeded is, of those that would by all means persuade themselves That there is no higher state of Christian Perfection to be aimed at or hoped for in this Life then this *Legal state*; That the Good they would doe, they doe not; the Evil they would not doe, that they doe; That the *Law of Sin in their Members* still leads them captive from the *Law of their Minds*: having no other Ground at all for this but a novel Interpretation of one Paragraph in the Epistle to the *Romans*,

mans, contrary to other expresse Places of Scripture, and the Sense of all ancient Interpreters: and yet with so much zeal, as if it were a principal part of the Gospel-Faith to believe this, (which is indeed arrant Infidelity) and as if it were no less then Presumption or Impiety to expect a *Living Law written upon our Hearts*. But this is nothing else but, in stead of seeking Liberty out of the Bondage of the Law, to fall in love with our Bonds and Fetters, and plainly to deny the *Victory over the Law by Christ*, and to affirm that the Gospel is but the *Ministration of a dead and killing Letter*, not of the Spirit that quickneth and maketh alive.

I Come now in the Third and last place to the *Victory over Death*, expressed by the *Resurrection of the Body to Life and Immortality*; which as it was meritoriously procured for us by *Christ's* dying upon the Cross, (his Resurrection afterward being an assured pledge of the same to us) so it will be really effected at last by the same Spirit of *Christ* that gives us *Victory over Sin* here. Rom. 8. 11. *If the*

the Spirit of him that raised up Jesus dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you. As if he should have said, If the Spirit of Christ dwell in you, regenerating and renewing your Souls, the very same Spirit hereafter shall also immortalize your very Bodies. *Avicen*, the *Mahumetan* Philosopher, in his *Almahad*, hath a conceit, That the meaning of the Resurrection of the Body is nothing else but this, to persuade Vulgar people, that though they seem to perish when they die and their Bodies rot in the Grave, yet notwithstanding they shall have a real Subsistence after Death, by which they shall be made capable either of future Happiness or Misery: But because the apprehensions of the Vulgar are so gross, that the Permanency or Immortality of the Soul is too subtile a Notion for them who commonly count their Bodies for *Themselves*, and cannot conceive how they should have any Being after Death, unless their very Bodies should be raised up again; therefore, by way of Condescension to vulgar Understandings, the future Permanency and

Subsistence of the Soul in Prophetical Writings is expressed under this Scheme of the *Resurrection of the Body*, which yet is meant *καὶ σῶμα* onely, and not *καὶ ἀλΐευται*. Which conceit how well soever it may besit a *Mahumetan* Philosopher, I am sure it no way agrees with the Principles of *Christianity*. The Scripture here and elsewhere assuring us that the *Resurrection of the Body* is to be understood plainly and without a Figure; and that the Saints departed this life in the Faith and Fear of *Christ*, shall not be mere Souls without Bodies to all Eternity, as *Avicen*, *Maimonides* and other Philosophers dreamed, but consist of Soul and Body united together. Which Bodies though (as the Doctrine of the Church instructeth us) they shall be both Specifically and Numerically the same with what they were here; yet notwithstanding the Scripture tells us they shall be so changed and altered in respect of their Qualities and Conditions, that in that sense they shall not be the same. V. 36, 37. *Thou fool, that which thou sowest is not quickned except it die: Thou sowest not that Body that shall be, but bare grain, it may chance of Wheat or of some other grain; but God giveth it a Body*

as it pleaseth him, and to every seed his own Body. The Apostle here imitating the manner of the Jews, who (as appeareth from the * *Talmud*) were wont familiarly to illustrate the business of the Resurrection of the Body by the Similitude of Seed sown into the Ground and springing up again. Accordingly he goes on, It is sown in Corruption, it is raised in Incorruption; sown in dishonour, it is raised in glory; sown in weakness, raised in power; sown a Natural Body, raised a Spiritual Body. Which Epithet was used also in this case both by the Philosophers and the Jews: for Hierocles upon the Golden Verses calls them *ἐξυμνατὰ ἰσχυρά* *Vehicula Spiritualia*, Spiritual Bodies; and R. Menachem from the ancient Cabbalists החלבשות החנויות the Spiritual Clothing. Lastly, the Apostle concludes thus; Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. For which cause he tells us elsewhere, that they which do not die must of necessity be changed. And indeed if men should be restored after death to such gross, foul and cadaverous Bodies as these are here upon Earth, which is the very Region of Death and Mortality,

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* See Gemara in Chetuboth, cap. 13. Ein Israel, num. 50.

without any *change* at all; what would this be else but, as *Plotinus* the Philosopher against the *Gnosticks* writes, *ἐγείρεται εἰς ἄλφον ὑπνόν*, to be raised up to a *Second Sleep*, or to be entombed again in living Sepulchres? For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that museth upon many things, *Wisedome* 9. 15. Wherefore we must needs explode that old Jewish conceit commonly entertained amongst the *Rabbinical Writers* to this day, That the future Resurrection is to be understood of such gross and corruptible Bodies as these are here upon Earth, to eat, drink, marry, and be given in marriage, and (which must needs follow) afterward to die again. *Nachmanides*, in his *Shaar Haggemul*, is the only Jewish Author that ventures to depart from the common road here, & to abandon this Popular Error of the *Jews*, endeavouring to prove that the Bodies of the Just after the Resurrection shall not eat & drink, but be Glorified Bodies: but * *Abravanel* confutes him with no other Argument then this, *That this was the Doctrine and Opinion of the Christians.*

*In *Nachmanides* Avoth, cap. 4.

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This is the very same with the opinion of the Christians, that hold that after the Resurrection men shall not eat, drink, marry or be given in marriage, or die again, but continue eternally in those Bodies resembling the Heavenly Bodies; and these they vulgarly call Glorified Bodies.

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Let us therefore now consider how abundantly God hath provided for us by *Jesus Christ*, both in respect of our *Souls* and of our *Bodies*: Our *Souls*, in freeing us by the Spirit of *Christ* (if we be not wanting to our selves) from the Slavery of Sin and the Bondage of the Law, as it is a Letter onely: Our *Bodies*, in that *this Corruptible shall put on Incorruption*, and *this Mortal Immortality*, and that these *vile Bodies* shall be made like to *Christ's glorious Body*. In both which the compleat Salvation of Man consisteth, the Perfection and Happiness both of Soul and Body. For though our Salvation consist chiefly in the former, in the *Victory over Sin*, and in the Renovation of the Mind; yet without the latter, which is the *Victory over Death*, and the immortalizing of our Bodies, it would be a very lame and imperfect thing. For Righteousness alone, if it should *malè habitare*, dwell always in such inconvenient houses as these earthly Tabernacles are, how-ever the high-flown *stoick* may brag, it could not render our condition otherwise then troublesome, solicitous and calamitous. Wherefore the Holy men in Scripture not without cause longed for this future Change.

Change. *Rom. 8. 23. We groane within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies. 2 Cor. 5. 2. In this we groane earnestly, desiring to be clothed upon with our house which is from Heaven.* But there is no obtaining of this future *Victory over Death and Mortality*, except we first get a *Victory over Sin* here. For this is that *Crown of Life* that *Christ*, the First-begotten from the dead, will set upon the Heads of none but those that have here fought a good Fight and overcome. For as *Death* proceeds onely from *Sin and Disobedience*, so the way to conquer *Death* and to arrive at *Life and Immortality* is by seeking after an inward Conquest over *Sin*. For *Righteousness is immortal*, *Wisd. 1. 15.* and will immortalize the entertainers of it, and, as the *Chaldee Oracle* speaks,

ἐκ τίνος πνεύον. νοῦν,
 Ἐργον ἐν δυνάμει πόλεον καὶ σῶμα σωθῆναι.

HAVING hitherto shewed what are the great things we hope for by *Christ*, and are to endeavour after, namely, to procure an *Inward and Real Victory over Sin* by the Spirit of *Christ*, that so
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we may hereafter attain a *Victory over Death and Mortality*; We cannot but take notice, briefly, of some Errors of those that, either pretending the Impossibility of this Inward Victory over Sin, or else hypocritically declining the Combate, make up a certain Religion to themselves out of other things, which are either Impertinent and nothing to the purpose, or else Evil and noxious.

For first, Some (as was intimated before) make to themselves a mere phantastical and imaginary Religion, conceiting that there is nothing at all for them to doe, but confidently to believe that all is already done for them, all imputed and accounted to them; that they are dearly beloved of God without any Conditions or Qualifications to make them lovely. But such a Faith as this is nothing else but mere Phancy and carnal Imagination, proceeding from that *natural Self-love* whereby men fondly dote upon themselves, and are apt to think that God loves them as fondly and as partially as they love themselves, tying his Affection to their particular outward Persons, their very Flesh and Bloud; hereby making God a Being like to themselves, that

that is, wholly acted by arbitrary Self-will, Fondness and Partiality; and perverting the whole Nature and Design of Religion, which is not mere Phantastry & an histrionical Show, but a real Victory over the real Evil of Sin, without which God can neither take pleasure in any man's Person, nor can there be a possibility of being happy, a real turning of the Soul from Darkness unto Light, from the Power of Satan unto God.

Again, Some there are that, in stead of *Walking in the Narrow way* that *Christ* commendeth to us, of subduing and mortifying our sinfull Lusts, make to themselves certain other *Narrow ways* of affected Singularity in things that belong not to Life and Godliness, outward Strictnesses and Severities of their own chusing and devising; and then persuade themselves that this is the *Streight gate* and *Narrow way* of *Christ* that leadeth unto Life. Whereas these are indeed nothing else but some particular Paths and narrow Slices cut out of the *Broad way*. For though they have an outward and seeming Narrowness, yet they are so broad within, that Camels with their Burthens may easily pass through them. These, in
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stead of taking up *Christ's Cross* upon them, make to themselves certain *Crosses* of their own, and then laying them upon their Shoulders and carrying them, please themselves with a conceit that they bear the *Cross of Christ*; whereas in truth and reality they are many times too much strangers to that Cross of his by which the World should be crucified to them and they unto the World.

Some place all their Religion in endless Scrupulosities about *Indifferent* things, neglecting in the mean time the *τὰ βαρύτερα*, *the more weighty things* both of Law and Gospel, and (as our Saviour farther expresseth it) *ἀντὶ τῆς μύγης καὶ τοῦ κάμμου*, *straining at a Gnat, and swallowing a Camel*, that is, being not so scrupulous as they ought to be about the *Substantials* of Religion and a Good life. For as we ought not to place the chief of our Religion in the mere Observation of *outward Rites and Ceremonies*, whilst in the mean time we hypocritically neglect the *Morals and Substantials*; which may deservedly be branded with the name of *Superstition*: So we ought to know that it is *equal Superstition* to have such an abhorrence of *Indifferent* things,

as to make it the main of our Religion to abstain from them : Both of these arguing *equal Ignorance* of the Nature of God, as if he were some morose, humorous and captious Being ; and of that Righteousness which the Kingdome of God consisteth in, as if these Outward and Indifferent things could either hallow or defile our Souls, or as if Salvation and Damnation did depend upon the mere using or not using of them. The Apostle himself instructeth us that the *Kingdome of God* consisteth no more in *abstinence* then in *ceremonie*, no more in *Uncircumcision* then in *Circumcision*, that is, no more in *not using* outward Ceremonies and Indifferent things then in *using* of them. Wherefore the *Negative Superstition* is equal to the *Positive*, and both of them alike call off mens attention from the main things of Religion, by engaging them overmuch in *small* and *Little things*. But the sober Christian, that neither places all his Religion in external observances, nor yet is superstitiously Anti-ceremonial, as he will think himself obliged to have a due regard to the Commands of lawful Authority in Adiaphorous things, and to preferre the Peace and Unity of the Christian

Christian Church, and the observation of the Royal Law of Charity, before the satisfaction of any Private Humour or Interest; so he will be aware of that *αὐτοματὴ καὶ ἀνθρώπων* which many run into, of banishing away all the Solemnity of external Worship, the Observation of the Lord's Day and of the Christian Sacraments, under the Notion of Ceremonies, quite out of the World. To conclude, Unless there be a due and timely regard had to the Commands of lawful Authority in Indifferent things, and to Order, Peace and Unity in the Church, it may easily be foreseen that the Reformed part of Christendome will at length be brought first to *Confusion*, by crumbling into infinite Sects and Divisions, and then to utter *Ruine*.

Again, Many mistake the Vices of their natural Complexion for Supernatural and Divine Graces. Some think dull and stupid *Melancholy* to be Christian Mortification. Others, that turbulent and fiery *Zeal* is the vigour of the Spirit. Whereas *Zeal* is one of those things that *Aristotle* calls *τὰ μεσση*, of a middle nature, neither Good nor Bad in it self, but which, as it is circumstantiated, may indifferently be-

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come either *Vertue* or *Vice*. For there is a *meas* *Zeal*, as the Apostle calls it, a *bitter Zeal*, which is contrary to all Christian Love and Charity, and is nothing else but the Vices of Acerbity, Envy, Malice, Cruelty, tinctur'd and glided over with a Religious show. And there may be also a turbulent and factious Zeal, when men, under a pretence of acting for the Glory of God, violate just and lawfull Authority, in order to the advancement of their own private Self-interest. Indeed there was amongst the *Jews* a certain Right called *Jus Zelotarum*, or the *Right of Zealots*, whereby private persons acted by a Zeal for God might doe immediate execution upon some Malefactors, without expecting the Sentence of any Court of Judicature. And some conceive that our Saviour by this *Right of Zealots* did whip the Buiers and Sellers out of the Temple, and overturn the Tables of the Money-changers; because he was never questioned by the *Jews* for it. But this was then a Legal and Regular thing, permitted by the publick Laws of that Nation in some certain Cases, yet so as that those *Zealots* were afterward accountable to the *Sanhedrin* for what they did.

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However, a little before the destruction of the Temple, as *Josephus* tells us, there were a Crew of desperate Miscreants that, abusing this Right, and calling themselves by the name of *Kannain*, i.e. *Zelots*, made a pretence from hence to commit most villainous actions. And I wish some had not too much entertain'd this Opinion, that Private persons might reform Publick Abuses, whether belonging to the Ecclesiastical or the Civil Polity, without and against the consent of the Supreme Magistrate, in a turbulent manner, *Inre Zelotarum, by the Right of Zeal*; nay, and that Actions, that are otherwise altogether unwarrantable in themselves, may notwithstanding be justified by Zeal for God and good Ends. But God needs no man's Zeal to promote an Imaginary Interest of his in the World by doing unjust things for him. *Will you speak wickedly for God, or talk deceitfully for him? will you accept his Person?* 'Twas the generous Exposition of Job with his Friends; and he tells them in the following words, that this was nothing else but to mock God as one man mocketh another.

True Divine Zeal is no *Corybantick* Fury, but a calm and regular Heat, guided

and managed by Light and Prudence, and carried out principally neither for nor against indifferent Rites and unnecessary Opinions, but those things that are immutably Good and Fundamental to Christianity; always acknowledging a due Subordination to that Authority Civil and Ecclesiastical that is over us.

Lastly, Some there are whose pretence to Religion and the Spirit is founded in nothing else but a Faculty of Rhetorizing and extemporizing with Zeal and Fervency, which they take to be nothing less then *Divine Inspiration*, and that which the Scripture calls *Praying in the Holy Ghost*, an undoubted Character of a person truly Regenerated. Which being a great Delusion whereby many are hindered from seeking after the real effects of the Divine Spirit, by idolizing instead thereof that which is merely *Natural*, (if not *Artificial*) I think it not impertinent here to speak a little of it. And certainly that which is frequently attained to in the very height by persons grossly hypocritical and debauched can never be concluded to be *Divine Inspiration*, or to proceed from any higher Principle then mere *Natural Enthusiasm*.

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For there is not onely a *Poetical Enthusiasm*, of which *Plato* discourseth in his *Tim.* but, though *Oratory* be a more sober thing, a *Rhetorical Enthusiasm* also, that makes men very eloquent, affectionate and bewitching in their language, beyond what the power of any bare Art and Precepts could enable them unto: inso much that both these, *Poets* and *Orators*, have oftentimes conceited themselves to be indeed *divinely inspired*; as those known Verses testify,

*Est Deus in nobis, agitante calescimus illo,
Sedibus aethereis spiritus ille venit.*

And concerning *Orators* the like might be proved, if the time would here permit, by sundry Testimonies: But I shall here instance onely in *Aristides*, a famous *Orator*, who not onely speaks positively of himself as *inspired* in his *Orations*, but affirms the same also concerning *Rhetorick* in general, when it is extraordinary, that it comes by *immediate Inspiration* as *Oracles* and *Prophecies* doe, and not from *Art* or *Nature*. Wherefore it is not at all to be wondred at, if when men are employed in Religious and Devotional Exercises, the same *Natural Enthusiasm*,
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especially having the advantage of *Religious Melancholy*, which makes men still more *Enthusiastical*, should so wing and inspire the Phancies of these Religious Orators, as to make them wonderfully fluent, eloquent and rapturous, so that they beget strange Passions in their Auditors, and conclude themselves to be *Divinely inspired*. Whereas notwithstanding they may have no more of Divine Inspiration in all this than those Poets and Orators before mentioned had; that is to say, be no otherwise inspired then by a *Rhetorical* or *Hypochondriacal Enthusiasm*, that is *overely Natural*. But it is far from my Intention here to disparage the sincere and ardent Affections of devout Souls, naturally and freely breathing out their earnest Desires unto God in private; although perhaps this be not without some kind of *Enthusiasm* also. For *Enthusiasm*, as well as *Zeal*, and other Natural things, may be well used, and, being rightly circumstantiated and subservient to a better Principle, become irreprehensible. Some have observed, that no great work of the Brain, that be- got much admiration in the World, was ever achieved without some kind of

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Enthusiasm; and the same may be affirmed of the most transcendently Vertuous and Heroical Actions. But then the Goodness of these Actions is never to be estimated merely by the degree of *Enthusiastick* Heat and Ardor that is in them; but by such other Laws and Circumstances as moralize humane Actions. Wherefore my meaning, as I said before, is onely this, To caution against that Vulgar and Popular Error of mistaking the Natural and Enthusiastick Fervour of mens spirits, and the Ebulliency of their Phancy, when it is tinctur'd with Religion, and idolizing of it in stead of the supernatural Grace of God's Holy Spirit; and of looking for the Effect of Religion and Demonstration of God's Spirit principally in *Words* and *Talk*, or thinking that God is chiefly glorified with a *loud Noise* and *long Speeches*. For the true Demonstration of God's Holy Spirit is no-where to be look'd for but in *Life* and *Action*, or such earnest and affectionate breathings after a farther participation of the Divine Image as are accompanied with real and unfeigned endeavours after the same; which is the true *Praying in the Holy Ghost*, though there

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there be no extemporaneous effusion of words. And therefore when some *Corinthians* were puffed up by reason of a Faculty which they had of Rhetoricating Religiously, *S. Paul* like an Apostle tells them, that he would come amongst them, and know, not the Speech of them that were puffed up, but the Power. For the Kingdome of God (saith he) consisteth not in Word, but in Power and Life. Wherefore laying aside these and such like childish Mistakes and things that are little to the purpose, let us seriously apply our selves to the main Work of our Religion, that is, to mortify and vanquish our Sinfull Lusts by the Assistance of God's Holy Spirit, through Faith in *Christ*; that so being dead to Sin here, we may live with God eternally hereafter.

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Aug. 19.
1670.

Sam. Parker, Reveren-
dissimo in Christo Patri
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